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northern Texas, until 1895

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# The Episcopal Church

*in*

## Northern Texas

(Until 1895)

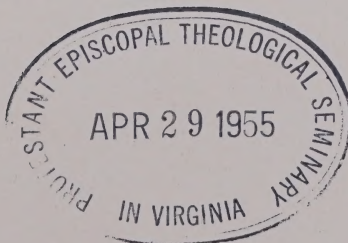
DISCARD

By

Claude A. Beesley, D.D.

Wichita Falls, Texas

1952



## THE EPISCOPAL CHURCH IN NORTHERN TEXAS

This little booklet is written to show how the Episcopal Church began its existence in the region of the state that was formerly known as the Missionary District of Northern Texas but is now divided into the Diocese of Dallas and the Missionary District of North Texas. The division took place in 1895 and that is as far as the story goes.

It is just one hundred years ago that Bishop Freeman confirmed the first candidate in the area under study, at Clarksville, but Bishop Polk had visited here as early as 1839, when Texas was still a republic and in the foreign missionary field.

The names of Padilla, Polk, Freeman, Gregg and Garrett ought to be household words and should be taught to children in their cradles, for each of them was a true apostle and one was a Christian martyr of the first order.

It is shameful that we are so ignorant of the glories that are ours.

CLAUDE A. BEESLEY

March, 1952

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## CONTENTS

CHAPTER	PAGE
I. MARTYRED FORERUNNERS . . . . .	1
II. POLK AND FREEMAN . . . . .	8
III. ALEXANDER GREGG . . . . .	20
IV. ALEXANDER CHARLES GARRETT . . . . .	34
V. THE JURISDICTION . . . . .	47

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## CHAPTER I

### MARTYRED FORERUNNERS

"The blood of the martyrs is the seed of the Church." *St. Ignatius.*

The Diocese of Dallas was not constituted as such until the year 1895, but our story begins some three and a half centuries earlier. In A.D. 1540, Francisco Vasquez de Coronado wintered his army at the Tiguex villages, the ruins of which still remain near Bernalillo, New Mexico. As is well known, he had been disappointed in his search for the legendary Seven Cities of Cibola and had determined to accept the invitation of the people of Cicuye (Pecos, New Mexico) to visit them in their pueblo.

On August 29, 1540, he sent Captain Hernando de Alvarado with twenty men and a Franciscan priest, Fray Juan de Padilla, to Cicuye for the purpose of exploring the country. Padilla had only recently returned from a visit with the Moqui Indians in Arizona, but being of a sturdy nature, he set forth with the new expedition without delay. The Alvarado party reconnoitered the country to the northeast as far as the Canadian River on the Texas plains, where they saw and hunted great herds of buffalo. They were not the first white men to enter what was later to become the Diocese of Dallas; but it was Padilla who first planted the cross in Texas, and it was he who was destined to become its first martyr to the Christian faith.

From an Indian slave whom the Spaniards nicknamed "the Turk," because of his appearance, Alvarado heard of a fabulous land called Quivira which was said to be teeming with gold and riches of every sort. The story was so convincing that he decided to return to Tiguex and report the matter to Coronado. When he was questioned by the latter, "the Turk" improved his stories so much that by the spring of 1541, every man in the expedition was anxious to go with the general to Quivira. The ice on the Rio Grande began to break up on April 23rd, and the expedition moved forward, first to Cicuye and later

to the Texas plains, where the last portion of the journey was accomplished by the leader and thirty of his hardier men.

Since the whole expedition consisted of a thousand horses, five hundred European cows, five thousand rams and ewes, fifteen hundred friendly Indians and about one hundred and fifty Spaniards at the outset, and since it was in the summer months that they wandered over the arid Texas plains, it is not difficult to see the reason for the curtailment of the force. Nor is it difficult to agree with Pichardo and Bancroft as well as Castaneda and other distinguished historians in their assertion that Quivira was located in present-day Texas rather than in Kansas as some have sought to show. Those who know the terrain best are confident that Coronado's Quivira was located along the Canadian River in Hutchinson and Roberts Counties in Texas, and it was here that Padilla was murdered.

When Coronado reached the Palo Duro Canyon, south-east of present-day Amarillo, he learned from a blind Indian that four men of similar speech and dress had visited that region on a previous occasion. We may infer, with Jaramillo, that this quartette could only have been the ship-wrecked survivors of the Narvaez expedition: Cabeza de Vaca, Andres Dorantes, Alonzo del Castillo, and the negro Estevanico. The visit remembered by the Indian is recorded in de Vaca's account.

These then were the first "white" men to visit this Diocese, and one of them was a negro.

Coronado said: "I remained in Quivira for twenty-five days — but all I could find out was that there was no gold nor any other precious metal in all the land." Little did he know of the untold wealth in liquid gold that is being pumped from the earth in that region at the present time. The Indians of Quivira were Wichitas or Taovayas as is conclusively proved by the fact that their homes were said to be conical in shape and thatched with straw.

At the end of August in 1541, when Coronado decided to go back, a large wooden cross was erected at the base of which was placed an inscription stating, "Francisco Vasquez de Coronado, General of the Army, reached this place."

The next year (1542), Coronado gave up his plan to revisit the Gran Quivira and he returned to Mexico, but the Franciscan missionaries elected to stay in the pueblos. Among them, Fray Juan de Padilla chose to return to Quivira.

He was a native of Andalucia where he had been a soldier before entering the Order of St. Francis. After he came to Mexico as a friar, he became the first custodian of the monastery of Tulancingo



and later he was head of the monastery at Zapotlan in Jalisco. Among his many faithful converts were two donados, Sebastian and Lucas, natives of Michoacan, who followed him on foot from Mexico to Cibola and who remained in Texas with him after Coronado and his army had left. There were also two Indians who had served as sacristans in the army, a mestizo and a Portugese soldier named Andres de Campo, who had been a gardener to Francisco de Solis, one of the companions of Cortez. Coronado furnished the little group with everything that was necessary to celebrate the Mass and with gifts that might pacify and win the affection of the natives. Sheep, mules and chickens were also provided.

When Padilla returned, he was delighted to find the cross still erect and the ground around it well kept. The natives in that vicinity were docile and were soon converted, but as he sought to enlarge his mission against the advice of the leaders of his little flock, he encountered a band of hostile Indians who attacked him and his followers. He begged the soldier, de Campo, who was the only one with a horse, to flee and take with him the donados and the young Indian boys. The soldier hesitated to leave the good man to his fate, and Sebastian and Lucas, whom he had brought up from childhood, could not bear to leave their teacher and friend. For a while they stood to protect him, but he urged them to escape. "Run, my children, save yourselves, for me ye cannot help," he shouted. Then "the blessed father, kneeling down offered his life, which he gladly sacrificed for the winning of souls to God, attaining the ardent longings of his soul, the joy of being killed by the arrows of those barbarous Indians, who threw him into a pit, covering his body with innumerable stones."

His followers watched the proceedings from a distance, and the loyal Indians from Mexico are said to have been allowed to give him a proper Christian burial. The date of his martyrdom was November 30, 1544.

The Portugese soldier, Andres de Campo, and the donados Lucas and Sebastian escaped, and finally reached Panuco. Tradition says that the two Indian boys made a cross which they carried on their backs in turn until they at last came back to Culiacan.

It is probably this story of devotion that led to the confusion that has existed for many years in regard to the mysterious resurrections at Isleta.

About every twenty years, the body of Father Padilla was said to rise to the surface of the mud floor in the Mission Church of San Augustin at Isleta Pueblo, near Albuquerque. Legend had it that

the faithful Indian converts had carried it on their shoulders from far-off Quivira. This story is still believed by many, but in November 1947, Fray Angelico Chavez O.F.M. proved conclusively that the Rising Padre of Isleta is not the protomartyr of Texas, but is a certain Fray Juan Jose Padilla who was sometime Priest in Charge of the Mission of St. Joseph in Laguna. The date of his death was February 5, 1756, or two hundred and twelve years later than that of his predecessor.

The inscription on a monument in Ellwood Park, Amarillo, reads "Built to the glorious and perpetual memory of Fray Juan de Padilla O.F.M., First martyr for Christianity in the United States and in Texas."

"Accompanied the Coronado Expedition to Palo Duro Canyon. Went with Francisco Vasquez de Coronado and his chosen party in search of La Gran Quivira. Returned soon and began his zealous labors for civilizing and Christianizing of the Wichita and other Indian nations in the region of the Texas Panhandle."

"His martyrdom occurred in 1544."

This inscription is not quite correct in claiming that Padilla was the first Christian martyr in what is now the United States, for his companion, Fray Juan de la Cruz, a lay brother, was murdered at Tiguex on November 25, 1542, "pierced by the arrows of those who did not embrace his doctrine." But Father Padilla did baptize the territory we are studying with his life's blood.

The confines of what is now the Diocese of Dallas already contained the bodies of five priests who belonged to religious orders and who had crossed the Red River with the remnant of the De Soto expedition.

This expedition had been exploring the country west of the Mississippi in the neighborhood of Red River at the same time that Coronado was wandering over the Llano Estacado.

After De Soto's death, it was led by Luys de Moscoso, who marvelled at the fact that the Red River was so flooded that he could not pass it, although there had been no rain for more than a month. The Indians informed him that that was characteristic of this river, as is still true. Captain Marcy, who explored this country in 1852, explained this phenomenon by saying that the water came from the tributary creeks which rise in the Wichita mountains. Moscoso came into Texas from Nondacao (Hope, Arkansas) and in five days he reached the province of Aays, (just south of Gainesville) where a great fight took place with the Indians who suffered heavily. His guides informed him



that the Indians of Soacatino had seen other Christians farther west, who evidently, were the followers of Coronado. Thus, both of the two Spanish expeditions heard news of each other, although they did not actually come in contact. It was probably this news that encouraged the Moscoso group to penetrate farther and farther west until they had reached the Double Mountain Fork of the Brazos River in the northwestern part of Fisher County, Texas. Meantime, their headquarters were in the province of Guasco (Waco) at a site on the Brazos River near old Fort Belknap, in Young County, where they found plenty of maize. In their exploration, they went north of Dallas to the headwaters of the Trinity River and slightly to the west of Wichita Falls. The five missionaries who accompanied Moscoso, all of whom died in Texas, were the Rev. Father Rodrigo de Gallegos, a native of Seville, Francisco del Pozo, a native of Cordova, both of whom belonged to the order of St. Dominic; Fray Juan Gallegos, a native of Seville, Fray Luis de Soto, a native of Villa-nueva de Barcarrota, who was related to the explorer de Soto, and Fray Juan de Torres, a Franciscan. One by one these faithful men sickened and died as they wandered over northern and eastern Texas sustaining incredible hardships. No one knows when and where they were buried, but when the survivors boarded the seven ships on the Mississippi, there was not a single priest or religious left. As witness to their labors they left behind some five hundred Indians whom they had baptized into the Christian religion.

Thus the cross made inroads into this region from the west and from the east more or less simultaneously.

If we are to believe the legends that are still current in Palo Pinto County, these explorers did not know the river on which they camped by its present name. Apparently this stream was first called Rio del Espiritu Santo. Sometime in the eighteenth century when the Spaniards were abandoning their missions in East Texas because of the hostile incursions of the Indians, it is said that a group of Christians were retreating across the plains to Mexico, hotly pursued by the warlike natives. The white men reached the river just at nightfall and were able to make the crossing in safety. However, before the Indians could cross in the morning, one of those typical Brazos floods of swirling copper-colored water came down and made it possible for the Spaniards to get away. At a Eucharistic Mass the next day, a priest likened their escape to that of the Children of Israel, who were saved from Pharaoh's hosts by the roaring water of the Red Sea. He stated in his sermon that

only the arms of God had saved them, and he re-named the river, calling it Rio de los Brazos de Dios (River of the Arms of God.)

The mention of the abandonment of the East Texas Missions reminds us that the Spaniards did not follow up the work of evangelization that had been begun by Padilla in the Panhandle, nor that which had been started by Moscoso's chaplains, in Northern Texas. However, they did found the Mission of San Francisco de los Tejas near the banks of the river Neches, at a point close by the present town of Neches in 1690, while the Mission of the Santissimo Nombre de Maria was also established in the same year near by, but they were both abandoned in 1693.

It was in this year that De Vargas had re-opened the upper valley of the Rio Grande in New Mexico after the disastrous Pueblo Rebellion, which had driven the Spaniards completely out of that province, and in which twenty-one Franciscan priests had been brutally tortured and murdered as they served at their posts. It is possible that the greater opportunities offered in the recolonization of New Mexico had something to do with the withdrawal from the Texas frontier.

The incursion of the French under La Salle had induced the Spaniards to penetrate into South and East Texas, but after Fort St. Louis was found by De Leon and his chaplain Massenet to be deserted, the fear of the French subsided and both the military and the religious authorities turned to more profitable fields of endeavor.

The name "Texas" first came into use from the time of this expedition, and it is said to have been adopted after De Leon and Massenet had asked an Indian the name of his tribe. He replied "Tejas" which is generally said to mean "friendly," but its exact meaning is unknown. It should not be forgotten that Coronado used the word "Tejas" in describing the Wichita-Caddoes a hundred and fifty years before de Leon came on the scene.

Nothing more of the Spaniards is heard in the territory comprising the Diocese of Dallas until 1759, and this time they came to bring fire and sword rather than the cross.

Three years earlier the Franciscans had established the Mission of Santa Cruz de San Saba in the Lipan Apache country (near Menard), and the next year they erected the Real Presidio de San Saba for its protection. However, the Wichitas and Comanches came down from the north and sacked it and left it in ruins in 1758.

The following year a punitive expedition was organized and proceeded almost as far as Red River, where a tremendous battle took place at what is now misnamed Spanish Fort, in Montague County.

At this place, the Spaniards encountered some sort of fortification that had been erected by the French who had made inroads from Louisiana, and throughout the fight the defending Taovaya Indians waved a French flag. In this terrific encounter, the Spaniards and their Indian allies were badly beaten and were forced to retreat leaving behind them some of their cannons. This fort was later named Fort Teodoro in honor of the commander of the Interior Provinces of Mexico.

Although a score or more missions were established in South and East Texas, the Indians of the North were left to their own devices till well into the nineteenth century.

There is a possibility that the Mission of San Clemente, which was founded in 1683, near the confluence of the Colorado and Concho Rivers, was within the bounds of Runnels County, but this is doubtful and, in any case, Bishop Garrett ceded that county to Bishop Johnston of Western Texas in 1889.

When the first bishop of the Protestant Episcopal Church crossed over the Red River in 1839, he found what might be called virgin territory so far as the Church is concerned.



## CHAPTER II

### POLK AND FREEMAN

The earliest entrance to the Diocese of Dallas was over the Red River, and although its chief ports of entry no longer exist, they were busy places in their heyday. Jonesboro, just north of Clarksville, in Red River County, was on a main highway leading south to Nacogdoches. Preston was a bustling vice-ridden little town northwest of present day Denison. In 1850 it was probably the most important town in North Texas, and at one time it was a depot for military supplies, but in 1944 its site was submerged beneath the waters of Lake Texoma. It had started as Coffee's Trading Post, but all of the important east-west trails came through it and contributed to its importance. The Connally Trail, Marcy's Emigrant Road, the Butterfield Stage Road, the Southern Overland, and the Preston Road all converged at this favored spot and kept it lively. It was a division point on the stage route to California and therefore, a point of call for the "forty-niners" both as they went in search of gold, and after they returned with their fortune.

Its name is still perpetuated in one of the principal thoroughfares leading north out of Dallas, and a suburb has been called after it, but most Dallasites are quite ignorant as to where the name came from.

Long before the trails had been established however, the Episcopal Church had put out a tentative feeler into the Republic of Texas, and by 1841 had discussed the possibility of consecrating a bishop for Texas.

The start of the Anglo-Saxon brand of civilization in the Red River Valley seems to have begun in the year 1816, when Claiborne Wright arrived with his family at Pecan Point, having come up the river by keel boat. He had been a resident of Carthage, Tennessee. At that time the Red River was filled with what was called the Red River Raft, an accumulation of trees that had washed down the river from time immemorial until they reached the height, in some places, of ten feet above the banks. This vast mass of driftwood stretched

along the river for almost one hundred miles and made it impossible to navigate any but the smallest boats. Between 1828 and 1841 nearly half a million dollars was spent by the Federal Government to get rid of this raft, but it was not completely destroyed until 1873. In spite of the raft, steamboats were operated on the river as far as the mouth of the Kiamichis. Below Shreveport, the steamers were quite large. "Doc" Godfrey, a colored man, who had been born in slavery, and who was a janitor at the Church of the Good Shepherd, Wichita Falls, until 1936, formerly worked as a sailor on the Red River. His regular run was between Shreveport and the Mississippi River.

The first religious service held at Pecan Point was conducted by William Stephenson, a Methodist preacher, in Claiburne Wright's house soon after his arrival. Much later a camp meeting took place near Jonesboro which was conducted by the same preacher together with Green Orr and Rucker Tanner.

Life was of a very primitive type in that neighborhood. The youngest of the Wright boys who came with his father from Carthage, Tennessee told that in the early days they had neither bread nor salt. They could always kill buffalo and deliver it at the camp or the house the same day, and a fat bear was available at any time. Coffee was obtainable from the sale of the pelts, and wild honey was obtainable from a bee-tree to fill the demand for sweetening.

It was Davy Crockett who named the city of Honey Grove, Texas, because he found a wood filled with swarms of wild bees.

The reason the Indians gave for stealing horses from the white men, was that the white men wasted the food supply of the Indians, which was the buffalo. Thousands of these noble animals were killed for sport, and when the white man ate the meat, he merely took the hump and left the hide and the rest of the carcass to rot. As the buffalo became increasingly difficult to hunt, because of their scarcity, the Indians had a program of conservation such as we now have for game and oil, but the white man ignored it. We cannot wonder that the marauding Indian felt justified in providing himself with a pony that belonged to those who had deprived him of his chief source of sustenance, for the buffalo not only furnished him with food but also shelter and fuel. His tepee was made of buffalo hides, and his campfire consisted of buffalo chips. There were no trees on the plains.

Credit must be given to the Methodists for being first in the field in Northeast Texas, and special mention must be made of the Rev. J. W. P. Mackenzie, who was both a preacher and school teacher. In 1836 he was sent to the Indian Territory as a missionary to the Choc-

taws, but later he was transferred into Texas where his field extended from the Red River to the Sulphur River and from a part of Arkansas in the east to Preston Bend (now in Grayson County) in the west. When he could no longer keep up his itinerant work, he settled down four miles west of Clarksville, where he built a house and school called Itinerant Retreat, which lasted until almost 1882. In 1854 the school was given a charter under the name of Mackenzie Institute by the Texas Legislature and was authorized to grant degrees. Many of Texas' most famous men were educated in the Mackenzie Institute.

Other early ministers in this district were the Rev. James Graham, who founded the Paris Female Institute, the Rev. Anthony Travelstead, a Cumberland Presbyterian with a great voice and the Rev. William Brackeen, a Baptist who conducted his services bearing a Bible, a gun, a pistol, and a knife.

On St. Patrick's Day 1839, Bishop Leonidas Polk, of the Episcopal Church, crossed over the Red River from Arkansas, making what Bishop Kinsolving (Texas George) used to call "the first foreign missionary visit by a Bishop of the Protestant Episcopal Church." It was a foreign missionary visit because Texas was still an independent republic and remained so until 1845.

On the 12th of March the Bishop began his journey to the southwestern part of Arkansas where it was comparatively thickly settled with people from the Carolinas and Virginia. Many of them were Episcopalians. Two days later he preached at Washington, the county seat of Hempstead County and, later, the Confederate capitol of Arkansas. The following day was a Saturday, which he spent in visiting and writing, and then proceeded to Spring Hill, four miles away, where he held two Sunday services which were well attended.

On Monday, the seventeenth, after baptizing four children, he crossed the Red River and passed a day in visiting certain planters, living in the disputed territory, between the United States and Texas. This territory was what Texas called Red River County, but what Arkansas claimed was a part of Miller County, Arkansas.

That Arkansas was in the wrong is shown by the fact that the United States did claim the eastern part of Texas at one time as a part of the Louisiana Purchase, but this claim was given up by the Treaty of Florida with Spain, which was finally ratified in 1821. Under this treaty the eastern and northern boundaries of Texas were the Sabine River, the 94th meridian, the Red River, the 100th meridian, the Arkansas River and the 42nd parallel.



On his first missionary journey Bishop Polk covered more than five thousand miles traveling by stage coach, steam-boat, horse and buggy, and on horseback. During this time he preached forty-four sermons and conducted fourteen baptisms, and forty-one confirmations.

Leonidas Polk was one of the most colorful Bishops the Church has ever produced. He was born in North Carolina in 1806. As a youth he led a religious revival at West Point, from which institution he graduated in 1827. Instead of following up his military career he entered the Episcopal Theological Seminary at Alexandria, Virginia. In 1830, he was ordained and was married within a month to Miss Frances Devereux of Raleigh. On December 9, 1838, he was consecrated Bishop of the Southwest, a jurisdiction which included the Republic of Texas, Indian Territory, Arkansas, Louisiana, Mississippi and Alabama. On May 20, 1841, he was elected bishop of the separate Diocese of Louisiana.

Among his many other offices he was the second Chancellor of the University of the South, which he was largely instrumental in founding. In 1861, he was appointed as a major general of the Confederate army, and he commanded a division at the battle of Shiloh in April, 1862. He was also engaged in the battles at Murfreesboro, Chattanooga, Chickamauga and Stone River.

He was killed in action on June 15, 1864, near Kenesaw or Pine Mountain, Georgia. His body was re-interred in Christ Church Cathedral, New Orleans, Louisiana, on May 2, 1945.

Another interesting cleric who came to Clarksville in 1840 was the Rev. Samuel Corley, who was pastor of the Presbyterian Church which had been consolidated with the Shiloh congregation that had been organized in 1833. During the Mexican War, Mr. Corley and one of his sons served at the front, and when the War between the States broke out, he was a chaplain in a Confederate regiment, but asked for and was given a commission as captain of cavalry. He died as a major from wounds suffered at the Battle of Bayou Fourche in September 1863, just after his troops had captured a Federal battery.

The first baptism, in Northeast Texas, according to the rites of the Episcopal Church took place at Pine Creek, Lamar County, Texas, on February 2, 1841. Bishop Polk baptized an adult member of a family named Johnson, which originated in Baltimore. Pine Creek was about fifteen miles above the mouth of the Kiamichis and Fort Towson.

We let the Bishop tell his own story of this visitation.

Making his report to the General Convention of 1841, he said, "On the first of February (1841), I crossed Red River and entered

the territory of the Republic of Texas; and traveling up the river the greater part of the day, I at length reached the dwelling of a pious family of our household, to visit which was my principal object in that region. They were settled in a very remote part of the wilderness, and received me with a warm interest, as a messenger of the Church. I passed the evening and part of the next day with them, and after service and a sermon, administered the rite of baptism to an adult member of the family. Should the Church carry out the proposed measure of consecrating a Bishop for Texas, which I earnestly hope it will do, there will be in this family and its connections, a firm nucleus around which to gather a congregation."

"The day following, I left for the settlements below, and re-crossing the river at Jonesburgh, my journey was again through a portion of the Choctaw nation."

"At Lanesport, I re-entered the state of Arkansas, and passing a night with a family well disposed to the Church, I administered the rite of baptism to a child of the family."

"On the 4th, I crossed the river again and re-entered Texas. For two or three days I was engaged in visiting persons and families living in that part of the Republic."

"There is no fairer field for Missionary operations in the Republic than is presented by what is termed the Red River districts. It is settled by as wealthy planters as are found in any part of the State, and I was assured by persons competent to decide, that the institutions of the Church would be exceedingly well received."

"On the 6th, I arrived at Springhill, Hempstead City, Arkansas. Here I remained, etc."

In May of the same year Polk stated in the "Spirit of Missions" — "The field is vast and destitute. In all this region we have but a single laborer, the Rev. Mr. Steel of Caddo, Louisiana. The religious instruction of the population, when there is any, is in the hands of others, and even among these the laborers are few. The Indian tribes, are better provided for than the whites who surround them, either in Texas or the United States. I have preached in many places as I have traveled, always to attentive congregations, and baptized many infants, and some adults, and on one occasion, a "household," composed of a gentleman, his wife and five children. In no other part of my field of labor have I seen a people of whom it may be so truly said that they are perishing for lack of knowledge."

Bishop Polk was particularly interested in having the Church established in Texas, as he had several relatives who had migrated there from Tennessee and North Carolina.

He made a comment on his report to the General Convention in the following words:

"The vast extent of the field, the dispersed condition of the population, and the absence of facilities for communication with the different parts of it, have made the labor very great, and the apparent results far less than I could have desired. I have felt that I was engaged in the work of a pioneer, and that the seed I was sowing, cast in as I trust in faith, would, under the watering of my successors, and the blessing of God, spring up in due time and bring forth fruits unto eternal life."

At the next General Convention in 1844, the Rev. George Washington Freeman (1789-1858), rector of Immanuel Church, New Castle, Delaware, was elected Missionary Bishop of Arkansas and the Indian territory, and "to exercise Episcopal functions over the missions of this church in the Republic of Texas." Bishop Freeman made his first visitation to Texas in 1845; the year the republic was admitted as a state in the Union and thus ceased to be a foreign mission.

On January 1, 1849, the Mother Diocese of Texas was organized at Matagorda. In that same year an Englishman named Dr. Edward Smith went through the Red River valley looking for a place to found a colony of his fellow countrymen. In a report he made to the promoters of the enterprise, he gives us some valuable information on the character and morality of the people he found in this part of the country. According to his estimation they were truthful, honest, hospitable and friendly. He claims that the Presbyterians, Methodists, Baptists and Episcopalians possess extensive organizations in that part of Texas, but this could scarcely be true of the Episcopalians. Apparently, at that time the Presbyterians and Methodists had more influence than any of the other denominations, but all seemed to get along amicably. Dr. Smith states that there was no lack of religion in Northeast Texas, and religious services were exceptionally well attended whether held in chapel, home or brush arbor. As a result of this religious demeanor, there was perfect security to life and property and a superabundance of hospitality.

It was well for Bishop Freeman that it was so, for on his first visit to this part of his jurisdiction he was lost and needed such hospitality.

Since we allowed Bishop Polk to tell his own story of his visitation, it seems fitting and proper that Bishop Freeman should do the same: Writing in the November issue of the "Spirit of Missions" in 1853 he says, "... I continued at Little Rock ... until October 28th, (1852)



when I started on a visitation to the southern part of Arkansas, and the northern part of Texas . . .

"I left Washington (Arkansas) on Tuesday, November 2nd, crossed Red River at Fulton, and, with much difficulty, making my way sixteen miles through the deep mud of the bottom, came to the house of Dr. Cornelius, ninety miles from Washington, where I was hospitably received and entertained for the night. The next day, having obtained, as I thought, reliable directions, I started in the expectation of reaching the house of Everard Meade, Esq., in Bowie County, Texas; but in consequence of losing my way, after travelling steadily all day a distance of more than forty miles, was compelled to stop for the night at the house of a Mrs. Runnels, eight miles from Mr. Meade's, where I was again hospitably entertained. On Thursday, being provided with a guide, I proceeded, through a heavy rain to Mr. Meade's. The family, consisting of Mr. and Mrs. Meade, and Mrs. Smith, the mother of Mrs. Meade, were once my parishioners in Mississippi, and my unexpected visit, which was regarded as providential, was greeted with joy. Expecting to proceed next day on my journey, I baptized that night Mrs. Meade and her four children. But in consequence of the continuance of the rain that night and the following day, my departure was deferred until Saturday. In the morning of that day, having gathered a few of the neighbors together at the house of Mr. Meade, I performed Divine Service, and preached. In the evening I proceeded eight miles to Boston, the seat of justice for the county, whither I had sent on an appointment for services the next day."

"On Sunday I held Divine Service, and preached twice. The congregation was large for the place, and very attentive. The service of the church was performed among them for the first time, and the greater number had never seen a Prayer Book before; yet they were all evidently impressed with the solemnity of our way of worship, which, through the manly courage of Mr. Meade, who (alone in the morning) made the responses, I was enabled to conduct in full, both morning and evening. In the evening he was supported by two other voices. I distributed at this place, as well as in Mr. Meade's neighborhood, a number of Prayer Books and Tracts."

"On Monday, November 8, I proceeded to Clarksville, Red River County, distant forty-five miles, where I arrived next day, and held service at night. I did the same the following night, when I confirmed *one* person."

"Finding that a favorable impression had been made, and that there was a very general desire for further ministrations, I made an

appointment for the following Sunday. In the meantime, having heard that there were some English families at or near Paris, in LaMarr County, I resolved on visiting that place. Accordingly, on Thursday I proceeded to Paris, distant thirty miles. I was unable to gather a congregation on Friday morning as I wished, but at night I performed Divine Service, and preached to a small congregation. As there was no person to respond, the beauty of the service could not be fully appreciated by the congregation, but yet it was evident that they were impressed with its solemnity. In the afternoon of that day, I had gone some miles into the country to visit one of the English families of which I had been told. The family consisted of a gentleman by the name of Bassano, his wife, and seven grown children. They are from Birmingham, England, and are Dissenters, having been members of John Angell James's congregation. They seemed to be persons of refinement, had an extensive library, and several instruments of music, and particularly a splendid parlor organ, upon which one of the sons, just in from the field, gave me a specimen of his performance. Mr. Bassano said, that should the Church be established at Paris, he would gladly join it. He told me of three other Englishmen in the neighborhood who were of the Church of England. They were brothers by the name of Parr. I had not time to see them. I left with Mr. Bassano Prayer Books and Tracts for them, as well as for himself and family. On Saturday I returned to Clarksville."

"On Sunday, November 14, I performed Divine Service and preached three times. The congregations were large, containing nearly all the population of the town and neighborhood, and were exceedingly attentive. I have seldom witnessed more unequivocal evidences of deep and absorbing interest. From the first, they seemed struck with the beauty and solemnity of the service, which, through the kindness of a Presbyterian clergyman and his wife, who made the responses, I was enabled to perform in full on every occasion, and their interest seemed to increase upon every repetition of it, until at length quite a number of voices were joined in the responses."

" . . . The effect of the introduction of the Church service in its integrity and fullness, at Clarksville, where there were very few who had ever witnessed it before, was most favorable and salutary. A very general desire was expressed for the organization of a congregation and the regular ministrations of the Church. And it was painful to be obliged to leave that interesting people without being able to supply their wants. Had I been attended by a missionary appointed at large to act under the direction of the Bishop—an arrangement that *ought*,

I think, always to be made when there is a Missionary Bishop, I might have left him to carry on, for a time, the work so auspiciously begun, and thus, under God, have realized the full fruit of my Ministry, in the establishment of a permanent congregation and the ingathering of a number of penitent souls. I did what I could. I prolonged my stay beyond my intentions; I held another service on Monday night, and confirmed *two* persons—gentlemen of standing in the community—who made their wishes known to me in the morning, and whom, having examined and instructed, I deemed worthy to be admitted to that Apostolic rite.”

“On Tuesday, November 16, I took my departure from Clarksville, reluctantly, but constrained by the prospect of heavy rains, which, by raising the creeks, might have kept me water-bound for a long season. I distributed many Prayer Books and Tracts before my departure, and have since sent by mail other books, particularly to the persons whom I confirmed. I regard Clarksville and the adjacent county as a most promising field for a Missionary, and earnestly desire to find someone to occupy it.”

“On Saturday and Sunday, the 20th and 21st of November, I was again at Washington, Arkansas . . .”

The Mrs. Runnels who entertained the Bishop when he was lost was the widowed mother of Hardin Richard Runnels, who came to Texas with his mother from Mississippi about 1842 and settled in Bowie County, where they owned a plantation near Old Boston. This homestead is about one and a half miles east of the present Bowie County Court House, but it is at present within the bounds of the Red River Arsenal belonging to the Federal Government. The old Runnels house was consumed by fire about twenty years ago.

H. R. Runnels had a distinguished political career which included four terms in the Texas Legislature. During his last term he was the Speaker of the House, after which he was chosen to be Lieutenant Governor. After serving one term in this office he became Governor, defeating Governor Sam Houston, who had twice been President of the Republic. After he had been defeated for a second term by Houston, he retired to his plantation and never sought office again. He was elected as a member of the Secession Convention in 1861, and of the Constitutional Convention in 1866. Governor Runnels never married although he had courted a Clarksville girl and their marriage had been announced. He died on Christmas Day in the year 1873 and was buried in Boston village.



It is interesting to notice that among the names of the delegates to the Primary Convention of the Missionary District of Northern Texas, which met in Dallas in 1875, is to be found that of Mr. F. W. Bassano, who served as a delegate from Paris for many years.

The descendants of the Parr brothers are still worthy citizens of Lamar County. Isaac, William and Frederick Parr came from England in the early fifties and settled a few miles north of Paris. Their original purchase of land was one hundred and fifty acres at one dollar per acre, but they added more and more land to their holdings until they owned a large estate both outside and inside the city limits. Among their possessions were a cotton gin and a flour mill. During the Civil War they claimed to be neutral and flew the Union Jack over their mill to proclaim their neutrality and to show that they had not become naturalized citizens.

The Presbyterian minister who, together with his wife, assisted the Bishop by making the responses and by loaning him his church was a Cumberland Presbyterian by the name of Anderson.

The Right Reverend George Washington Freeman, D.D., Second Missionary Bishop of Arkansas, Texas and the Indian Territory of the Southwest was born in Sandwich, Mass., on the 13th of June, 1789. His parents were strict Congregationalists. He was married in 1818 to Mrs. Ann Yates Gholson, of Virginia. On the eighth day of October, 1826 he was ordained Deacon by Bishop Ravenscroft in the Episcopal Church at Raleigh in the 37th year of his age and was admitted to the priesthood about eight months afterward at a service held in Christ Church, Newbern, N. C.

"At the General Convention of 1844 it was determined that a Bishop should be appointed for the Southwest, and Dr. Freeman having been nominated, he was chosen, almost by acclamation. A delegate to that convention who sat in the same seat with him, thus graphically describes the effect produced upon the good man when his name was announced by the secretary as having been sent down from the House of Bishops for the action of the Lower House.

"Dr. Freeman, whose hearing was a little impaired, leaned forward, with his hand behind his ear. His head began to sink as his Christian name was uttered: and by the time the secretary had spoken his surname, it had dropped below the top of the pew, and when the message was fully concluded, he had grasped his hat and was passing out of the church. On reaching his boarding house, he was seized with a chill, which was succeeded by high fever and he was not able to leave his room for several days."

The Rev. Dr. Norton says: "Mrs. Freeman's claim to distinction among the many excellent clergymen's wives in the church rests mainly upon her missionary zeal. She was not only ready to give, according to her ability, to the support of missions, but was willing to sacrifice (and she did actually sacrifice) her health, and the most of her worldly comforts for the supposed good of the cause. When her husband was called to the Missionary Episcopate of the Southwest, they were delightfully and most happily situated in a parish that perhaps both would have preferred to almost any other in the Church, and they had just completed their arrangements for, as they fondly hoped, a lifelong residence among agreeable and most affectionate parishioners. The call came upon him like a clap of thunder, and he felt that he could not accept it; and, after twenty-four hours deliberation with prayer, he had made up his mind that he must decline it. The distressed look with which the announcement of his purpose was received by her, and the alarming inquiry which she made, "Are you sure you would not be found fighting against God if you decline?" brought him to a pause; and, aided by the remonstrance and persuasion of others, led him ultimately to suffer himself to put on the mitre, although he knew it to be a crown of thorns."

He was consecrated in St. Peter's Church, Philadelphia, on Saturday, October 26, 1844. The venerable Bishop Philander Chase acted as consecrator, being assisted by Bishops Doane, Otey, Henshaw, Kemper, Polk, Lee, Whittingham, Elliott, and Johns.

At the General Convention of 1847, the Bishop's first triennial report showed that, "Besides visiting all the churches and missionary stations within his jurisdiction thrice, he had visited Columbia and Brazoria, in Texas, twice; Richmond and Velasco in the same state once; . . . that in most of these places he had held confirmations, and in all of them performed Divine Service, and preached at each visitation . . . In the performance of this amount of duty, he had been compelled to travel more than 18,000 miles. The number of communicants within his jurisdiction he reported to be, as nearly as he could ascertain, 200 in Texas, and 70 in Arkansas; whole number 270."

He died on April 29, 1858, at the age of seventy years, and he and his wife are buried in old Mount Holly Cemetery, Little Rock.

In the same year that Bishop Freeman visited our Diocese and conducted the first confirmation therein, Captain R. B. Marcy left Preston, Texas, for Ft. Belknap, one hundred and sixty miles away, to pick up his company of soldiers and march them up the valley of the Little Wichita to begin his exploration of the Red River and its

sources. The mouth of Cache Creek, where Marcy began his exploration, was more than a hundred miles west of the most remote white settlement on the river.

While Bishop Polk had maintained, eleven years earlier, that the Indians were better provided for than the whites in the matter of religion, Marcy made an eloquent plea for the evangelization of the red men.

He said: "Thus far no efforts have ever been made to improve the moral or physical condition of these people; no missionaries have, to my knowledge, ever visited them, and they have no more idea of Christianity than they have of the religion of Mohamet. We find dwelling at our doors as barbarous and heathenish a race as exists on the face of the earth; and while our benevolent and philanthropic citizens are making such efforts to ameliorate the condition of savages in other countries, should we not do something for the benefit of these wild men of the prairies? Those dingy noblemen of nature, the original proprietors of all that vast domain included between the shores of the Atlantic and Pacific, have been despoiled, supplanted, and robbed of their just and legitimate heritage, by the avaricious and rapid encroachments of the white man. Numerous and powerful nations have already become exterminated by unjustifiable wars that he has waged with them, and by the effects of the vices as he has introduced and inculcated; and of those that remain, but few can be found who are not contaminated by the pernicious influence of unprincipled and designing adventurers. It is not at this late day in our power to atone for all the injustice inflicted upon the **red men**: but it seems to me that a wise policy would dictate almost the only recompense it is now in our power to make—that of introducing among them the light of Christianity and the blessings of civilization, with their attendant benefits of agriculture and the arts."



## CHAPTER III

### ALEXANDER GREGG

In 1845, Texas was annexed to the United States and was admitted to statehood. This led to increased colonization, and it was felt advisable to organize a separate Diocese of Texas. This was done at a meeting held at Matagorda on the first day of August, 1849, under the presidency of Bishop Freeman, but the first Diocesan Convention was postponed till May 9, 1850. The Bishop had constantly urged the members of the convention to secure a bishop of their own, and in 1852 he himself was unanimously elected. Bishop Freeman did not formally decline the election until 1854, and it was not until 1856 that another choice was made. In that year Dr. Arthur Cleveland Coxe, of Baltimore, was elected, but he declined. Another election took place and resulted in the choice of the Rev. Alexander H. Vinton, D.D., who also declined. At the convention held in Houston in April, 1858, only a few days before the death of Bishop Freeman, who in the meantime had resigned, the Rev. Sullivan H. Weston was elected but, like the others, he rejected the call to the baby diocese. It is probable that the slavery question had much to do with the decisions made by these three clergymen, all of whom were Northerners.

In a discussion of the election, which took place in Bishop Polk's study in New Orleans, Bishop Elliott, of Georgia, suggested to the Rev. W. T. D. Dalzell, Rector of Christ Church, Houston, the name of the Rev. Alexander Gregg of Cheraw, South Carolina. Bishop Elliott's opinion of his nominee is contained in a letter which he later wrote and which reads in part as follows:

"Mr. Alexander Gregg I have known from his early manhood, he having graduated while I was professor of Sacred Literature in the South Carolina College as the first honor man of a very fine class. He was distinguished through his whole college life for his excellent sense, his unflagging industry, his high tone of character and his manliness of deportment, whether to the faculty or to the students. He was not an

Episcopalian at the time I knew him and embraced the Church in after life. I have watched his course with a great interest and can safely say that I know of no man for whom I entertain a higher regard and in whose judgment I have a profounder reliance."

"He has qualities of great value in a Bishop for dignity of character, self-reliance, sound judgment, good common sense, fine administrative capacity, unwearied industry, an excellent knowledge of men and things, of pleasant easy manners, a good writer, and a most excellent preacher. He is about forty years of age, of fine physical development and with an iron constitution. He has grown up in very much the same society that he would encounter in Texas, that of intelligent planters, and understands them and has great influence among them. His field of labor has been in the town of Cheraw, and he has distinguished himself as a literary man, so far as his pastoral duties have permitted. He was selected by the Diocese of South Carolina as its clerical Trustee in the University of the South. He is a growing man and will one day stand in the Church, as he did in college, at the very head of it . . . He is a South Carolinian by birth and has received the very best education that state could afford, and she has been distinguished for her careful training of her children. His churchmanship is very much my own, firm in all principles of the Church, but not offensive to others in his maintenance of them. I consider him a very conservative man and of such good sense as not likely to run into any extremes of any sort."

Gregg's own Diocesan, Bishop Davis, wrote: "I agree entirely with Bishop Elliott in his opinion of Mr. Gregg. He is a man of very sincere and earnest piety, of great purity and of transparent integrity of character, as honest and open as the day. I write from personal knowledge, as well as from general reputation, and I sincerely say that I know of no man who, I think, would better suit the Diocese of Texas.

"As to his accepting, I am wholly unable to say. His election to the Episcopate, I am sure, would come upon him like a thunderbolt. He is a man of retired habits, simple tastes and unambitious purposes. I suppose such a thought has never entered his mind, but he is perfectly conscientious and would give to the subject his deepest thought and heartfelt prayers. Whatsoever, as the result would appear to be his duty, he would do. He is also a man of enterprise and a warm advocate of Church advancement. I have not felt myself at liberty to communicate with him; and I suppose you do not wish it."

"As to some of your special inquiries, will say that his connections are of the highest and most respectable character. He is now in the

possession of moderate means, with the expectation of large increase on the death of his father-in-law, who is now advanced in years. He is remarkable in health and vigor of constitution—a stout and energetic man. His mind is clear and manly, more correct than imaginative, but a man of sober wisdom, sound thought, clear insight and very just knowledge of men and things. He has very much of that most valuable quality which we call ‘common sense’ . . . He has occasionally been before our convention and has produced very high and able discourses. I have no doubt that as a Bishop he would be a fine and striking preacher. As a Churchman, he is moderately high, with expansive views and a tendency to the broad. (I confess to the same infirmity myself). He does not unchurch other orthodox Christian bodies, but his ideas of honor and discipline and perhaps of doctrine are more with the High Churchmen. His temper is remarkably self-possessed, capable of excitement, but habitually cool and controlled and very determined: productive when necessary of great and even noble effort. His character and manners are very simple, open and attractive, and insure confidence. I therefore think that he would draw many to him. Those brethren who know him well esteem him very highly, confide in him entirely and love him cordially.”

“I will say one thing more: — he is a most conscientious and laborious minister of the gospel, condescending to men of low estate and working hard always. I give it as my private opinion that he would plough up your Diocese of Texas more in one year than has been done in the last ten . . . We can poorly spare Brother Gregg from this Diocese; still we strive for a Catholic spirit; and if it please God to send him to you, we most affectionately bid both him and you God speed.”

He was also recommended by Bishop Polk of Louisiana, who had known him as a member of the Board of Trustees of the University of the South.

On May 5, 1858, the Diocesan Convention met at Austin with the Rev. Dr. Eaton in the chair. Four clergy ballots were taken and then it was resolved that the Rev. Mr. Gregg be unanimously nominated. The Rev. Messrs. Eaton, Gillette, Dalzell and Owen, Judge Gray and Mr. E. B. Nicholls were appointed a committee to notify Mr. Gregg of his election.

His letter of acceptance read:

Dear Brethren:

“Your communication of the 6th inst. on behalf of the Convention of the Diocese of Texas, informing me of my unanimous election as Bishop, was received last week on my return from Charleston. Of my



feelings on this occasion, unexpected as the event was to me, and overwhelming to one of proper sensibilities, I need not speak. To my brethren, clerical and lay, of Texas, for this highest mark of confidence, however unworthy I may be of it, I feel profoundly grateful. The fearfulness of the proposition can only be understood by one who has been placed in it. Anxiously and prayerfully I have considered this call, and have sought counsel also of the wisest and truest of my brethren. Some of the Fathers of the Church and others have written in urgent strains."

"I had expected to live and die among the people of this my first and only charge. No one perhaps could be more pleasantly situated than I am here, or bound by tenderer ties to a parish; but these things I am to count as lost. The struggle is over—I trust God has given me a perfect willingness to go forth with my life and my all, where His providence seems to have called me."

"A painful and oppressive sense of my unfitness for such an office and position might have been an insuperable barrier, but for the opinions of those who know me and in whose judgment I ought to be willing to confide.

"One point at least I would like to leave open for the present, touching my health in connection with the water of Texas until some definite information can be obtained. I do not suppose, however, that it will present any serious obstacle.

"I feel that God has spoken in this matter, and yet cannot help feeling also: What am I that He should call me hence. But His will be done.

"The affectionate manner in which my brethren of Texas bid me come ought to draw me very tenderly toward them, as it does—holding out the prospect of a most delightful intercourse as I go in and out among them. No call could be more united or kindly expressed. For this let God's holy name be praised. Express, if you please to the brethren at large my feelings on this occasion. May God guide and direct us all and bless His Church in that vast and suffering field—a field toward which, as its cry has come ever through the past, my deepest sympathies have often been drawn out.

I remain affectionately,  
Your Brother in Christ,  
Alexander Gregg."

Shortly after his election, he received the honorary degree of Doctor of Divinity from Kenyon College, and the College of South Carolina conferred a similar degree shortly after.

The Presiding Bishop, John Henry Hopkins, of Vermont, precipitated a storm of protest at the General Convention which met at Richmond, Virginia, in October, 1859. Four Bishops were to be consecrated at the Convention, Bedell of Ohio; Odenheimer of New Jersey; Whipple of Minnesota; and Gregg of Texas. In order that there might be an opportunity for the large crowd of spectators to view the unusual spectacle of four bishops being consecrated at one time, the Presiding Bishop had ordered the service to be held in Capital Square. As a result of the uproar occasioned by this decision, he ordered the consecration to take place in different churches at the same hour.

Dr. Gregg was consecrated in Monumental Church by the Presiding Bishop, who was also the preacher. The co-consecrators were Bishops Otey, Polk, Elliott, Green, Davis and Atkinson.

On the tenth of November, the first Bishop of Texas set out from his beloved parish of Cheraw to make his first visit to his Diocese. Although he had never been to Texas, he acquainted himself as fully as possible with the nature of the country as well as with the state of the Church in that neglected part of the world. He had also carried on a vigorous correspondence with the leading men of the Diocese.

Owing to an epidemic of yellow fever, he was prevented from entering his Diocese by the way of his predecessors, through Arkansas and Louisiana, and he was compelled to go by boat from New Orleans to Galveston. Trinity Church, Galveston, was the largest church in the diocese at the time and he spent almost four days in the parish holding services and visiting the people. The next four days were occupied by visits to Houston, Brenham and Austin.

After spending his first strenuous month in the visitation of his Diocese, Bishop Gregg returned to Cheraw to make preparations for the removal of his family, his slaves and his effects to his new home that seemed so far away. We are told that "In selecting the negroes who were to accompany the family to Texas, age, inclination, relationship and feelings were taken into consideration. The delicate attitude of the owner towards slaves was characteristic of Bishop Gregg to a marked degree, and those who accompanied the family always retained a sincere affection for their master and his family."

About the end of January, 1860, the Gregg menage left Cheraw for New Orleans, where the Bishop obtained a sturdy carriage and a buggy which he could use in place of the inconvenient and objectionable stage coaches in his travels over the "black-waxy" soil of Texas. During his first year the Bishop made many trips alone in the buggy, and his

carriage with its negro driver, Cato, became a familiar sight in all parts of the State.

His bay horse, "John" also became noted for its strength and intelligence which it retained until it was almost thirty years old. Mrs. Gregg often accompanied her husband, as he calmly worked out chess problems on a special chess-board he had devised for the purpose.

Alexander Gregg was born in Society Hill, South Carolina, in 1819. He was the son of wealthy Baptist parents and received every advantage of education and training that money could provide. He graduated from South Carolina College with the highest honors and after being admitted to the bar he established a lucrative law practice. He married Charlotte Kellock, whose devotion to the Episcopal Church was the foremost factor in leading this brilliant young man to dedicate himself to the work of God. In the face of objections on the part of almost everyone except his wife, his mother, and a maternal aunt, he began to study for Holy Orders in 1843. He was ordained priest in 1847 and became Rector of St. David's, Cheraw, South Carolina, his only parish. He labored in this aristocratic but tiny parish for thirteen years and refused all calls to large churches.

One of the Bishop's first acts, after he had established himself in Texas, was to publish a circular letter to all the leading newspapers of the state asking members of the Church "who might be scattered abroad, beyond the bounds of any organized parish," "to get in touch with him by letter" and it was on the basis of this form of evangelization that he planned his visitations. These were systematically arranged by circuits which he names as the "North-eastern" section, the "Northern," "Southern," and "South-eastern" sections. He adhered strictly to such a schedule until the Diocese was divided in 1874. In September, 1860, he made his "Northern" visitation and among several other places, including Corsicana, Waxahachie, Ft. Worth and Hillsborough, he visited Dallas. Although this city was of small importance at the time, the Bishop foretold that such places were destined to become large cities.

St. Matthew's parish, Dallas, had been organized some three or four years previously and had been admitted to the Diocese at the 1857 Convention. The founder of this parish was the Rev. George Rottenstein who had worked earlier in Waco and Corsicana.

The latter place was founded in 1848 by Jose Antonio Navarro, signer of the Declaration of Independence, and an active statesman in the colony, nation and state of Texas. He named it in honor of his father who was a native of the island of Corsica.

When Mr. Rottenstein arrived in 1855, he found Corsicana a more



favorable field than he had found at Waco. He organized St. Bartholomew's Parish, where services were held twice monthly, preaching "in the afternoon to the colored people of the neighborhood." On the other two Sundays he went to General T's in Ellis County and "Porter's Bluff" on the Trinity River. Early in 1856, the Court House, in which the services were held, was set on fire and burned to the ground. For a while, Mr. Rottenstein used the "Hall of the Good Samaritans," but soon decided to move to Dallas which seemed to offer greater opportunities.

This promising city had its humble beginnings when John Neely Bryan settled on the banks of the Trinity River in 1840. Its site formed part of the 16,000 miles of vacant land in the Upper Trinity region that the Republic of Texas turned over to William S. Peters for colonization. The Peters' Colony, however, was a complete failure.

The "Dallas Herald" dated May 24, 1856 carried a notice which said: "Protestant Episcopal Church, Rev. Mr. Rottenstein will perform Divine Services in Dallas on Sunday, May 25, at eleven o'clock A.M. and at half past four P.M."

In the following issue it was indicated that services would be held regularly in the "old storehouse of Smith and Patterson." This was located on Main Street between Houston and Broadway. A temporary rail marked off the "Chancel" from the rest of the bare, second floor space. Two dry-goods boxes covered with "Orange Calico" served as Reading Desk and Altar. Four people attended the first Communion service in Dallas. They were the Celebrant, his wife, a Cumberland Presbyterian woman, and an ex-Campbellite minister.

Mr. Rottenstein was a native of Germany. He was baptized a Roman Catholic, but later joined the Methodist Church, which he served as a minister for twenty-one years. While he was editing a church paper in Houston, Texas, his son, much to his displeasure, was ordained a minister in the Episcopal Church. To convince his son of his folly, the elder Rottenstein studied the history of the Episcopal Church thoroughly, but in the process he convinced himself of his son's wisdom and later was ordained in the Protestant Episcopal Church and returned to Texas as a missionary. He first worked among the German settlements near San Antonio, but his work bore no fruit, and he soon went to Corsicana where he established St. Bartholomew's.

St. Matthew's, Dallas, was founded on September 21, 1857, with J. M. Patterson, Senior Warden; William P. Martin, Secretary; John W. Swindell, Treasurer; and Dr. Charles R. Pryor and W. L. Murphy, Vestrymen, as its first officers. Mr. Rottenstein, the Rector, took Articles

of Association to the Diocesan Convention at Austin in May 1858, where they were ratified, but he was transferred to Louisiana, leaving the little parish without a clergyman. For two years the work was at a complete standstill, but the annual Diocesan Assessment of \$5.00 was paid by Mr. Patterson, Senior Warden, out of his own pocket. A disastrous fire took place in Dallas on July 8, 1860, which wiped out the entire business district of the city and the meeting place of the Episcopal congregation. When Bishop Gregg made his visitation on October 12, 1860, it was necessary to make almost a complete new beginning. The parish records were destroyed, together with their building. The whole membership consisted of but six communicants, all of them women. The Bishop held services in the Masonic Hall, which had been spared from the flames and an enormous congregation was present. New life took possession of the parish immediately. Four or five persons were confirmed and Judge Patterson was appointed as a Lay Reader to hold services until a regular minister could be obtained.

The first years of Bishop Gregg's episcopate were clouded by the War between the States which began before he had been in office for fourteen months. The division of the Church was a most difficult decision, but was a logical conclusion from what had been done when the American Church was separated from the Mother Church of England. It should be noted in this connection, however, that after the war, Bishop Gregg, who was an ardent Southern sympathizer, was the first citizen of Austin to take the oath of allegiance to the United States. He also courageously appealed to the churches of the North for help for their Southern brethren, and that help was immediately given. It has been said of him that "the bitterness and heartbreak of civil war, the division of the Church, the miseries of the Reconstruction Period, all were faced with the courage and determination which lighted his whole life. His ministry grew in power as he grew in the love of his people, and the personal evangelism of his episcopacy is almost miraculous, in view of the distances covered, the conditions of travel and the small number of presbyters in the Diocese. He himself christened two thirds of all the men, women and children brought to baptism during his episcopacy."

Even before the War, the northern part of the Diocese was subject to constant Indian raids that rendered life precarious. Clay County, which had been created in 1857, from Cooke County, had to be abandoned and disorganized as a result of Indian depredations, and in the very year that Bishop Gregg made his first visit to Dallas, Captain Sul Ross of the U. S. Army and one time Governor of Texas recaptured Cynthia

Ann Parker from the Indians near Margaret in Foard County. She had been carried off during an Indian raid in 1836, when an infant and lived for twenty-five years as a Comanche squaw.

Although the Kiowa and Comanche were driven from the eastern part of the Panhandle (around Mobeetie) at the Battle of Adobe Walls on November 25, 1864, by Colonel Christopher (Kit) Carson in his last fight, there were plenty of warlike Indians within the confines of the Diocese even in Bishop Garrett's time. Buffalo Springs, Texas, was the scene of a battle which took place as late as July 12, 1874, between Indians and Captain George W. Stevens of the world famed Texas Rangers.

Millie Durgan, a young country girl was carried off by the Kiowas in 1864, and only learned of her true identity just before her death in 1934. Her grandson, Robert Goombi, is now the tribal chief of the Kiowa nation.

The village of Henrietta was burned in 1870 by Chief White Horse and his band of warriors.

The famous landmark which bears the name of Queen's Peak and which is situated close to the city of Bowie, was named for a young Montague County School teacher, who was killed when the Apache Chief Geronimo made a raid on the camp to which Cynthia Ann Parker belonged. The young teacher was named Queen Victoria and for a time the peak was known as Victoria's Peak. When Texas withdrew from the Union and was precipitated into war, Dallas was thronged with refugees. The Rev. Dr. McKaye was sent by the Bishop to hold services, but at the end of the war, Dr. McKaye departed with all the rest of the refugees.

In November, 1865, the Reverend Mr. Rottenstein returned to Dallas with his wife to take up the work where he had left off before the war. Services were started in the auditorium of the Court House, but because of the severe cold, the congregation had to move to more comfortable quarters. A hall over a small brick store on the corner of Main and Jefferson on the site of the present Hall of Records was secured for \$12.00 per month. The good priest worked hard to rebuild his flock, but his health, weakened by the severe privations he had suffered during the Civil War, told on him, and he passed away in February, 1868. There being no minister in Dallas at the time, he was buried in the Masonic cemetery and the ritual of the Masonic Order was conducted at his grave. Under his leadership, the people had purchased a site and had raised about one thousand dollars for a church. This was not completed until early in 1871, when he had



been succeeded by the Reverend Silas Dean Davenport, a missionary in Texas who had been recommended by the Bishop.

During the Civil War, the Diocese of Texas was practically cut off by the blockade from the rest of the world, although it had declared that "The Church in Texas has ceased to be a Diocese of the Protestant Church in the United States" and had united with the "Protestant Episcopal Church in the Confederate States of America." At that time the Diocese consisted of twenty-six parishes, nineteen clergymen, twelve licensed Lay Readers, 822 communicants, forty-nine Church School teachers and 366 pupils.

Bishop Gregg's nineteen year old son Alexander, Jr., volunteered for service with the Fourth Texas regiment and died of pneumonia contracted in army camps. An infant son also died about the same time. The Bishop himself had to resort to crutches during the spring of 1863, as a result of a long illness with typhoid fever. At this period it was necessary for both the Bishop and his faithful retainer Cato to go armed, not only because of Indian raids, but also on account of the frequent attacks on travelers by white desperadoes.

In December 1864, the Bishop was involved in a stage coach accident in Austin that almost cost him his life.

Wilson Gregg, speaking of this period says, "The Bishop's home life was very simple and methodical. He attended to his correspondence in the morning, usually going to mail his letters and to attend to any business he might have in town. The afternoon he devoted to reading, sermon study and writing and calling, about which he was very punctilious. He was fond of chess, which furnished almost his only recreation, and he was considered a fine player. To relieve the tedium of his long carriage or stage coach rides, he obtained a board so constructed that the chessmen retained their positions despite the unsteadiness of the conveyance, and with this he studied out chess problems while on long journeys alone. He also had a portable writing case with which he could attend to some of the episcopal correspondence while on the road."

Times were exceptionally hard for, with secession, there was no missionary appropriation forthcoming and the pledge for the support of the bishopric which had been made by Dr. Coxe was cut off.

To make matters even worse, Bishop Gregg had a bitter controversy with one of his clergymen, the Rev. Charles Gillette of St. David's Church, Austin, which began in 1861 and lasted until after the close of the war when Gillette returned to the North.

The Diocesan Convention of 1865 was held in June at Houston, and

it was decided there to resume relations with the Church in the United States. Mr. Gillette was among the Deputies chosen to go to the General Convention. In August of that same year, the Bishop moved to San Antonio.

Both he and the Diocese were completely bankrupt, as the funds had been invested in Confederate securities. Accordingly, on January 1, 1866, he set out for the North to appeal for financial aid for the impoverished Diocese. His life throughout the Reconstruction period was embittered by a violent attack on him in the public press, which sought to show that he had mistreated his former slaves, that he had been disloyal to the Federal government, and that he had misappropriated funds that had been given in the North for educational purposes in San Antonio. Both the Bishop and his host of friends vigorously repudiated these charges and Cato, his faithful negro servant wrote a letter in his defense. Bishop Elliott, of Western Texas, later said, "Alexander Gregg is the best loved man in Texas."

In 1867, he accepted an invitation from the Archbishop of Canterbury to attend the Pan-Anglican Conference to be held at Lambeth Palace in the following year.

While in London he superintended the publication of his history of the "Old Cheraws," which he had begun while in charge of St. David's Parish, Cheraw, and which he completed during the Civil War. He also visited Ireland, Scotland and Wales.

The Year 1868 saw the opening of the University of the South with fourteen students, an institution of which Bishop Gregg was later to become Chancellor. He was the first of those distinguished prelates who made Sewanee their summer home. He had for neighbors Bishop Green, Bishop Quintard and Bishop Galleher. Generals Gorgas, Thorp and Kirby-Smith also lived on the mountain near his summer home.

At the Diocesan Convention of 1868, the Rev. B. A. Rogers offered a resolution calling on the General Convention to pass legislation "to make it easier to divide our existing Diocese or form a new one." This was passed and had the approval of the Bishop. The Deputies were instructed to present the resolution and try to secure its passage at the forthcoming General Convention which was to meet in New York. Seven other dioceses presented petitions along the same lines. They were Wisconsin, Maryland, New York, Tennessee, Illinois, North Carolina and Pennsylvania. Apparently the Texas resolution was not offered. At this convention a Constitutional amendment provided a method for dividing one Diocese into two smaller ones was passed for its first reading, but this would not benefit Texas, for there was no

way of dividing the state so as to leave the required number of clergy and parishes in the area where increased supervision was most needed. At the suggestion of one of his fellow Bishops, Bishop Gregg proposed that a Diocese be permitted to cut off part of its territory and turn this over to the General Convention as a Missionary Parish. But it was too late in the session for any action to be taken.

It was in August, 1868, that the Rev. Silas Dean Davenport arrived in Dallas with his three year old daughter Mary. A native of North Carolina, he had come to the Diocese of Texas some years earlier and had worked in Marshall and Corpus Christi before coming to his new charge. His first action was to secure a place of worship, which was the first floor of a brick building on Main Street between Austin and Market Streets. This establishment bore a sign reading "Blacksmith Shop" and cost \$12.00 per month. Rapid progress was made and in a short time plans were begun for a permanent church building. A site was chosen and bought on the northwest corner of Elm and Lamar Streets on October 20, 1869, by Bishop Gregg for a consideration of \$100.00. Some of the congregation presented a petition to the Bishop claiming that this was too far from the center of town and declaring that it would be impossible to secure a congregation.

A nest egg of one thousand dollars had been raised by the Rev. Mr. Rottenstein and this soon grew to a sum sufficiently large to begin the building. The Bishop came to lay the corner stone and to lead a procession from the "Blacksmith Shop" to the new site of St. Matthew's Church.

There were no lumber yards in Dallas, so ox-carts were sent to Jefferson to haul the lumber to Dallas. Jefferson was at that time a leading port of entry into Texas. The building cost some \$6,000.00. By the summer of 1870, it was in use for services, although it was not fully completed. The church bell, that is still in use at St. Matthew's Cathedral, arrived in November of the same year, a gift from merchants in New York. A rectory was built by the young men of Dallas as a gift to the Rev. Mr. Davenport in appreciation for the work he was doing in the community.

Early in 1870, the Rev. Francis R. Starr organized the church of the Holy Cross in Paris, and two years later, completed a church building. He also conducted services in Clarksville, Bonham and McKinney. In that same year Bishop Quintard visited the Diocese in the interests of the University of the South. This was the first visit by a Bishop of the Church in the Diocese since Gregg's consecration.

In 1871, the Diocesan Convention formally requested the General



Convention to take over "that portion of the State generally known as Western Texas," and which lay west of the Colorado River and south of the thirty second parallel of north latitude. It was generally thought that this proposal would go through without much opposition, and at the end of the meeting Bishop Gregg bade his clergy and laity of that part of the Diocese an affectionate farewell. However, many objections were raised before the General Convention finally passed a suitable amendment to the Constitution. No immediate relief was forthcoming, since an amendment to the Constitution would have to lay over till 1874 for final passage. A canon which would make it possible for a Diocese to elect an Assistant Bishop was passed, but both Bishop Gregg and his Diocesan Council felt that that provision would be useless to remedy the Texas problem.

By the time the Council met in 1874, it was felt that the growth of the northern part of Texas was so large as to require some special attention. For this reason, it was voted to turn over not only the district of Western Texas to the General Convention, but also "the magnificent domain of Northern Texas . . . where the Church has the brightest future . . . and into which the great tide of immigration is pouring . . . the Diocese thus reduced would embrace Middle and Eastern Texas proper, with . . . a people more directly united by railroad and commercial connections, and homogeneity of sympathy and interest than those of the other extended portions of our territory proposed to be cut off . . . the Diocese would be left with twenty clergymen, twenty-six parishes and fifteen missions; (when I came to the State there were ten clergymen in all, and fifteen parishes.) Northern Texas would have five clergymen, four parishes and ten missions; and Western Texas, seven clergymen, nine parishes, and nine missions—the whole presenting an increase for which we have reason to be devoutly thankful, and in view of it to be inspired with fresh hope and redoubled courage for the future. If we begin the work of reduction, my desire, for the sake of the Church, is to make it as thorough and complete as possible—painful as it is to me—inexpressibly painful—to sunder the ties which have bound me to my brethren of the clergy and people dearly beloved, and which the intercourse and communion of every successive year have only served to deepen and strengthen."

In the General Convention of 1874, the proposal for the reduction of the Diocese again met with some opposition. Some found constitutional difficulties while others felt that the provision for an Assistant Bishop ought to take care of the situation, but Bishop Gregg changed the attitude of the House of Bishops by hanging up a large map of Texas,

with the proposed lines of the division marked thereon. After this demonstration the measure was adopted without opposition. Before adjournment the General Convention elected the Reverend Alexander Charles Garrett, Dean of the Cathedral in Omaha, Nebraska, as Bishop of the newly created Missionary Jurisdiction of Northern Texas, and the Rev. Robert Woodward Barnwell Elliott, son of the late Bishop of Georgia, was elected as Bishop of the Missionary Jurisdiction of Western Texas. These men were duly consecrated and began their new work before the end of the year.

In addition to St. Matthew's Church in Dallas, Bishop Garrett found that the Rev. R. S. Nash had undertaken to develop a mission at Cleburne "as a labor of love" in October, 1871. The Rev. Virginius O. Gee had started work in Corsicana on January 1, 1872, and in November of that same year Bishop Gregg had secured a "good piece of land" at Clarksville with a building already on it, which could be used temporarily as a place of worship. Denison had acquired a site for a church that was given by the Town Land Company, and the congregation at Sherman had bought a lot and begun a building fund early in 1873. There had also been some exploratory missionary work done in several other towns.

Some idea of the conditions to be confronted with in the district can be obtained from the journal of the Rev. Edwin Wickens, who conducted services at McKinney in February, 1873. He says "The journey from Dallas to this place occupied about six hours time in a freight Construction train, road very rough . . . Reaching the town about 2 p.m., bitter cold, deep black mud, no sidewalks, half an hour's tramp from the Depot brought our party to a tumble-down hotel. Can we have rooms? No. No beds set up until 6 a.m. when the crews turn out for work. While the bed was dirty, and uncomfortable, I was so glad to go to bed and rest."

Before joining the Bishop in his travels, however, we must pause to make a brief survey of his biography.

## CHAPTER IV

### ALEXANDER CHARLES GARRETT

Alexander Charles Garrett belonged to one of the oldest families in Ireland. His father was the Rev. John Garrett of Ballymote, County Sligo. His grandfather and great-grandfather were also Rectors of the same parish, the three of them for one hundred fifty years. His mother, Elizabeth Fry Garrett, was the daughter of the Hon. John Fry of Frybrook in County Mayo. His father also performed the duties of magistrate. Some of those he had to punish planned to kill Parson Garrett by offering him a pipe filled with powder to smoke. But an old woman, known by the children as "Winnie the Hat," because she wore a hat without a crown, made a daily pilgrimage to the kitchen door of Parson Garrett's house, where the servants gave her food. There she heard of this plot and told Mr. Garrett, who prepared for the emergency.

On returning home one dark night, he was stopped and greeted with, "Good night, your Reverence, it's a cold night to be out. Have a smoke with us." Mr. Garrett drew a pistol and pointing it at them said, "Have a smoke yourself," and marched them at gunpoint to the nearest police station.

Alexander was born on November 4, 1832, and was taught by his parents and his sister, Grace. When eight years old he fell off his pony named "Mouse" and almost had his arm amputated as a result of a compound fracture.

When he was eleven, he was sent by stage to a school for the sons of the Irish Clergy at Lucan, nine miles south of Dublin. His two elder brothers were already in the school and he became Garrett Tertius.

He graduated here in June, 1850, with the highest honors in the school. He could not defend himself in physical combat and contracted with another boy to defend him in return for solving mathematical problems.

He entered Trinity College, Dublin, in September 1850, and won a

prize in Hebrew Grammar. He then sailed for Scotland and arrived at the home of a Benning Monroe, of Auchinbowie, four miles south of Stirling where he was tutor to four boys. He also carried on his own study to pass the half-yearly examination for Trinity College. In 1853, he had to go into residence at Dublin.

He entered the Divinity School and on May 29, 1854, married Miss Letitia Hope, the youngest daughter of the Hon. William Hope, Q. C. in St. Peter's Church, Dublin. This happy union lasted fifty-five years. He graduated in June, 1855, being eleventh in his class. He taught school at Egham, England until he was offered the curacy of East Worldham, Hampshire in the Diocese of Winchester. He was examined at Farnham Castle for Deacon's Orders by the Bishop's Chaplain and ordained in the Castle chapel. In connection with his curacy, he was also appointed Chaplain to the workhouse. The rector of East Worldham was eighty years of age and left all the work of the parish to the young curate.

The people were very poor, but Garrett encouraged them to save their pennies which he kept for them until the end of the year when, through the help of friends, he was able to give them one hundred per cent on their savings.

He was ordained to the priesthood at Farnham Castle, June 7, 1857.

Gold was discovered on the Fraser River in British Columbia in 1858, and some 30,000 immigrants rushed there to obtain their share.

In order to establish the Diocese of British Columbia, Miss Angela Burdett Coutts offered 25,000 pounds to endow the Episcopate together with two Archdeaconries with 10,000 pounds each, on condition that the Rev. George Hills, Rector of Great Yarmouth, be nominated to the Bishopric. The latter was consecrated in 1859, and, as he traveled through England to find men and money for his work, he met Garrett who volunteered to go out to Western Canada.

Arrangements were made to make the voyage in a sailing vessel around Cape Horn to Victoria, and on September 23, 1859, Garrett and his wife and children bade farewell to the shores of dear old England and sailed on their way of discovery to the New World. The voyage lasted for seven months.

On the ship, the young priest organized a class for the sailors and conducted Sunday services and Bible classes.

One day when off the coast of Patagonia, when seated at the dinner table, the captain ordered the cabin boy to open the trap door on the floor and fetch him a bottle of pickles from the deck below. When the door was opened, a column of smoke came up and filled the cabin.



Quickly the captain gave orders to Mr. Garrett for all to escape to the decks, notify the chief officer to organize a fire brigade and send down supplies of water, while he himself plunged into the burning hold; all passengers were quickly in line, passing along buckets of water as the sailors drew them from the sea.

Mrs. Garrett hastened from the cabin with her two little children, and such clothes as she thought needful for them. She said, "I am now prepared to go ashore," and when the young missionary replied, "These Patagonians are said to be cannibals, and are especially fond of babies and as yours, mother dear, are fat, I would not hasten to the shore!" "Oh," said she, "is that so, then I will stay on the burning boat with you." The fire rapidly was confined to an empty barrel from which bottles of whiskey had been stolen, and was easily extinguished.

At the Island of Juan Fernandez, the crew became drunk, and later a mutiny had to be quelled by the Captain and first cabin passengers at gun-point.

The vessel reached the Sandwich Islands in February, 1860, and a stay of three weeks was made to unload the cargo and to survey the beauties of the Islands. The young missionary conducted services on the Sundays and was presented to Queen Emma, King Kamehameha IV being too indisposed to be present at the interview.

Some English churchmen urged him to stay on the islands, but he would not break his contract with the Bishop of Columbia. They reached Victoria Harbor in April.

After a small cottage had been rented across the street from where the Bishop had found a similar one, young Garrett was informed that there was no position vacant, as clergymen coming by a shorter route across the Isthmus had arrived in advance, and had secured all the positions there were. He had travelled sixteen thousand miles with his wife and family and household goods upon the promise of immediate and hopeful work, only to find at the end of the voyage that there was no work to be done.

He found eleven boys and opened a school which furnished him occupation for some time.

The town of Victoria, B. C. contained about three thousand people. Immediately across the harbor were some two thousand Indians on a reservation. They had come from various places along the coast to the northward in consequence of the excitement caused by strangers from all parts, who sought the gold discovered in 1858. These Indians came from wild tribes and spoke many different tongues. They were unruly and giving much trouble to the authorities. They were often drunken,

and upon such occasions would have dangerous fights among themselves, and would sometimes amuse themselves by shooting at vessels, trading in and out of the harbor. On one occasion, the captain of a small schooner reported that shots had been fired from a certain Indian home, which struck the vessel and pierced the British flag.

The Governor was greatly disturbed by this incident and, with the aid of two hundred and fifty marines and a gunboat, arrested the culprits, who were tied to a three-legged derrick, where they received thirty-nine lashes each and put into jail for a short term to teach them respect for the flag.

This interesting event impressed Mr. Garrett with the sad condition in which these Indians were placed. About two thousand strangers, from distant points on the coast, gathered right across the harbor, with no agencies for their improvement, were naturally a serious menace to the white population. Neither state nor church seemed to take any interest in their welfare. The young missionary appealed to the Bishop for permission to open a school among them, and was informed that he had not been brought from England to minister to those natives, and also that there were no funds to provide buildings for the purpose. To this the young man replied that he had brought a large tent with him from England, which he would gladly use for a school house until something better were provided. Consent being obtained, he pitched the tent at a convenient place on the reservation. The captain of Her Majesty's ship *SATELLITE*, then stationed in Esquimalt Harbour, kindly sent two carpenters, who laid a floor in the tent and built there some rough desks and seats for the use of the pupils. The school was opened with fifty-four pupils speaking five different tongues. By the use of pictures and other devices a working vocabulary was gradually built up and the jargon of the traders was soon mastered in every detail, so that a general means of communication might be established.

The work continued for a year or more with good success until one bright morning when, upon arriving on the scene, the young missionary found only the ribs of the tent remaining, but "the canvas was gone away on the blue waters of Puget Sound. A fleet of canoes appeared with snow white sails spread to the breeze; the deserted village remained behind." This stopped the work for a time.

One morning an article appeared in a local paper advising the Government to adopt a policy encouraging hostility among the tribes, so that they would gradually destroy themselves and fail to combine against the white men. This article stirred up young Garrett, who advised a number of influential citizens to call a public meeting to

protest against such a policy. This meeting was presided over by Captain Prevlaux, of H.M.S. Satellite. Resolutions were passed urging a policy of conciliation rather than antagonism among the tribes and also advising that efforts be made for their intellectual development.

As a result of this meeting the Missionary and the Magistrate took a buckskin purse and made a house to house canvass of the town to provide sufficient funds to build a wooden house on the reservation to take the place of the vanished tent. Before the sun went down they had a thousand silver dollars in the purse, and immediately proceeded to build the wooden house, which served as a school for the Indians for many years. This house was built in the shape of an octagon, so that one division of it might be used by the Missionary, while the children of the several tribes who did not love each other much might be placed in the other several faces. A small dwelling was also erected into which the Missionary moved his little family.

His duties were now to ride on Sunday mornings into the country to a little Mission about fifteen miles away; return to the Indian School for the afternoon service, and occupy the pulpit in Christ Church Cathedral as evening lecturer. This happy combination of physical, mental and ministerial work kept him in good health and cheerful spirits.

One interesting trip was made by the young clergyman up the Fraser River in the company of the Bishop, the Archdeacon and two servants. They had ten horses, three saddle horses and seven laden with provisions. Each horse was supposed to carry two hundred and fifty pounds of flour, bacon and other supplies, while one carried tents, blankets and personal belongings. The party travelled by steamer to the head of navigation. When close to the end of the journey it was necessary to force the vessel over a riffle, but again and again she was turned around and forced downstream. On the third time, by raising the steam pressure 260 pounds above the rating allowed, they succeeded in passing the riffle and reaching their destination. As there was no wharf of any kind, the horses were pushed into the river and swam ashore. They proceeded along a narrow and new made trail where one of them fell into the river from a cliff twenty feet high. Fortunately the horse swam ashore, but the Archdeacon was almost in tears, for, floating on the water was a black bag containing his sermons and his paper collars. Happily the bag was retrieved from the river by young Garrett and when the camp was pitched for the night, the Archdeacon hung his sermons on a line to dry. When all was nicely arranged and hopes that the writing upon the manuscripts might not be seriously

blurred were expressed, the clouds poured forth in torrents. Gazing into the pale face of the luckless Archdeacon, Garrett said, "There is one consolation, those sermons will never be dry again."

The work among the Indians prospered to some extent. They learned to read and write and did some elementary work, which seemed for the most part rather a doubtful good, as the boys were eagerly sought by traders and whiskey-peddlers to act as interpreters.

Many of the Indians were drunken; many were filthy. The unscrupulous white men, despite the stringent laws of the country, sold them large quantities of whiskey. Their custom was to sit around in a ring, some four or five hundred at a time with five gallon cans of liquor, which were passed round and round until emptied. By this time, all were practically insane and fighting mad.

On one occasion Garrett had to rescue his wife, his baby, and their other two little children from a band of drunken Indians, who were chasing one another around his home during his absence.

When a new Governor arrived, Sir Edward Kennedy, he asked Garrett to arrange that all of the Indians within easy reach should be assembled so that he might convey to them Her Majesty's greetings and assure them of her interest in their welfare.

Presents were to be given consisting of blankets, rice, molasses and biscuits and the natives assembled at the schoolhouse.

In his speech, the new Governor declared, "It is necessary for you to cultivate industrious habits and learn such useful trades as your white brothers have found useful. Then, pointing to the guns of his escort, he urged that they should apprentice their sons to those who could teach them to make such hunting weapons. Then exhibiting his gold repeater watch, suggested that others should learn how to make watches. Then turning from industry to morals, he urged upon his bearers the importance of attending carefully to the teachings of the missionary. He said that he understood that they were especially lax in keeping the seventh commandment, in that they had several wives.

During the whole of the speech, the Indians were stolid and expressionless, but at its conclusion, the chief rose slowly to his feet, and, speaking with great deliberation, expressed his thanks to the Governor for coming to bring them such good advice. He was not sure of the superior advantages of guns in the pursuit of game. The Indian with his bows and arrows crept upon the feeding deer and shot a noiseless arrow to the heart of the one selected, the other, undisturbed, continued to feed as though nothing had happened. The white man with



his gun would say "Bang" with a loud noise and all the deer would run away and seek a safe retreat in distant pastures. As to the watch, it needed to be wound with a little key every day, and if the little key was lost in the grass, the watch would soon die. The Indian marks the rising sun and observes its progress through the sky until its setting in the West. Then the moon and the stars told the Indians the hour of the night. These rulers of the day and night did not need to be wound up with a key and never stopped.

As to the conduct, he did not think the advice was good. Had he but one wife, one side would be cold all winter, and the great chief knew that would be bad for his health. Again, had he but one wife, his potatoes would run short, his salmon remain uncured, his berries would not be gathered and for this reason his family would starve. With many wives, there was always warmth and plenty in the house.

He then requested His Excellency to convey his thanks and that of all his people to the Great White Mother across the seas. Then the Governor ordered the distribution of the presents, which being done, he took his leave and returned to the Executive Mansion. The Indians, laden with good things for their covering and nourishment, departed for their respective homes while Mr. Garrett ventilated the building and sat down to meditate upon human nature in general and the Indian in particular.

Upon his return from country duty one Sunday afternoon, no Indians appeared about the school at the usual hour. Suspecting another drunken orgie, the Missionary went to the village to see what was wrong. He found a large number gathered on the margin of the Bay staring at a white man's body, dead of smallpox, lying on the sand. The body was hastily buried and the authorities notified. Inquiry among the Indians revealed that there were several cases of the dread disease. By order of the government two rough buildings were erected to serve as hospitals. But there was none to help the poor savages among whom the disease spread like wild fire. Mr. Garrett carried the news to his wife and urged her to take the children across the harbor to the city, but she refused to go when she knew that he had determined to stay with the Indians. Neither doctors nor nurses could be found to take care of the Indians with smallpox. An old Canadian sailor badly marked from the disease, was engaged. He with a handy man as carpenter and cook, helped Mr. Garrett to care for the patients, but many of them in the heat of fever left their beds to plunge into the sea and returned only to die.

The Missionary and his helper became little more than grave-diggers burying an average of four a day. The natives who were still alive, for the most part, took to their canoes and fled, carrying the disease with them, and their corpses were spread upon the coasts for miles. When all were dead or gone, the Missionary burned the village and purified the place with fire. Thus the school ended for the second time and was not again revived.

The missionary rented a small cottage in the city across the harbor to which he took his family while he rode among the tribes dispensing medicine and the gospel.

As richer deposits of gold were discovered near the headwaters of the Fraser River and the population increased, Mr. Garrett was sent for three months to minister to the miners at the Caribou Mines on William's Creek. Some of the mines were yielding as much as five hundred ounces of gold a week. The population, all male, was gathered from all parts of the world but it consisted chiefly of Americans and Canadians. The little wooden building that served as a church had a saloon on one side, and a blacksmith shop on the other. Sunday being the day of rest, the miners came up from their various shafts to have their picks sharpened and to enjoy the sunlight and air. Upon these occasions the anvil rang from sunrise to sunset, the dice rattled and the glasses jingled for the same length of time. Between the two, it was rather difficult to conduct Divine Services.

After his three months service in the mining camp, the young clergyman became Shore Chaplain to the Gun Boats of Esquimalt Harbour. A small church was built on the edge of the village and a cottage was secured close by. Mrs. Garrett played the organ and trained a choir of blue jackets. Everything went well for some time, but a serious accident befell Mr. Garrett. While searching for a wandering cow, his horse shied and struck his leg against a stump of a fallen tree, producing a compound fracture of the tibia. He was discovered by two small boys who had taken him for a drunken man as he lay helpless by the side of his horse. After they had summoned help, the ships were signalled and four surgeons came in boats to attend the injured man. Dr. Bellamy, the shore surgeon also arrived and set the broken bone. In about three months, Mr. Garrett tried to resume the services, but the wound refused to heal and he was obliged to give up his chaplaincy and take a complete rest from every sort of labor. For a time he was threatened with death from pyaemia, but after another three months he was comparatively well.

He now moved to Nanaimo where he served the coal miners and an Indian village, which was only a couple of miles away from his pleasant house and pretty church.

Two stories from Mr. Garrett's diary give some insight into the funeral customs of the Indians and his method of evangelization.

"I witnessed a strange sight today. As I was coming through the camp, I saw a large crowd consisting of some two thousand men, and women, besides the children, seated upon the ground in an oval ring. In the center of the ring was a large pile of ship biscuit, about the size at the base as a large sheet and going up as high as they could be made to stand. At one end of this display of food was a pile of bread, consisting of several loaves, and at the other end was a good sized cask of treacle; before each individual were three and sometimes four utensils, tubs, dishes, pans, basins, and what not. A host of waiters flitted about the ring some carrying bread, some biscuits, some treacle and depositing them in utensils before each of the company. These waiters gloried in faces painted the most fantastic styles, but had on clean shirts of flannel of various colors, and respectable pantaloons. The treacle casks are presided over by an individual of fierce and forbidding aspect, who added to his natural hideousness by painting his face in a style entirely surpassing his neighbors in horrible ugliness. He was naked to the waist; his body being tattooed with some bluish substance. He wore trousers, but carefully protected them from injury by an apron of sacking. Thus attired and armed with a huge tin ladle, he dispensed with the most unceasing liberality the sweets of the treasure committed to his charge. When the vessels, which all had brought, were full, and a complete clearance had been made of all the biscuits, etc., they arose in a body and returned to their several huts to enjoy in quiet the liberal repast which had been supplied them."

"On inquiring into the meaning of all this, I ascertained that a chief had died and that his friends, to show the greatness of his dignity, and of their grief, had given this feast to all the members of his tribe here. This is their constant practice, they told me and is common among all the Indians of Queen Charlotte Island. These were the Hydad Indians from the Island."

"While busy with the tribe, which comes from Gold Harbor in Queen Charlotte Island, I was puzzled by a long and passionate cry, which emanated from a house. I went to see what was the cause. On entering, I found a mother, with disheveled hair, sitting before a chair in which was propped up the body of her dead child. She had painted the face fiery red. There was a large silver ring in his nose, a new

cap upon his head, and the body dressed in the best she had in the shape of embroidered blankets. She was gazing upon the still features and crying as though determined to make the loved one hear and return to her bosom. So intent was she upon her work, that I entered unnoticed, and stood for some time a silent and unobserved observer of the scene. At length, I addressed her, and after gaining her attention by a series of inquiries about the nature and length of its illness, I spoke to her of Jesus and the resurrection of the body, of heaven, holiness, sin and hell. She listened at first without seeming to care for what I said, but gradually ideas dawned upon her benighted mind, and her face changed its expression of sadness for one of inquiry, passing on to desire and anxiety, and ending in gladness and joy. She stopped her tears and for a time forgot her sorrow. Never did I see the glorious truth of an infant's interest in the bloodshedding and Kingdom of Jesus produce such a decided and glorious effect. It was a sweet spell, which I feared I should break by leaving. Having ascertained that the child was to be confined in about half an hour, I busied myself about the camp until the time arrived. The body was then carried out of the house to a coffin, a small square box, then it was stripped, rolled up in an old blanket, carefully arranged about the neck and shoulders, a handkerchief was tied upon the head, one look was given by the old woman, who did this to see that nothing was omitted and they then proceeded to place the body in the box. The father of the baby, who had said nothing hitherto, then silently placed some old bits of rotten sticks in the box. The body was then squeezed and twisted until with some difficulty it was crushed in, great care being taken to protect the chin from being crushed too much into the neck. While this was going on, the father continued putting in pieces of rotten stick and the mother kept up an unceasing howl of sorrow. When all seemed completed, a third woman, who hitherto had taken no part in the proceedings, slipped her hand stealthily under the lid, which they were endeavoring to put on, and placed on the breast of the body inside the blanket, something which of course I could not see distinctly, but which from the glimpse I got of it appeared to be money. This being done, the lid was nailed on by the father. He gave one howl and rose and left the scene. The three women then cried loudly together for a few minutes, after which they all stopped, covered the box with a blanket, and left it until time for burial."

"I inquired why they put in the rotten sticks, but obtained no satisfactory answer. I asked, also, the reason why the woman put money in.



They denied that she had put money, but pretended not to know what she did put in."

As the expiration of the six months' notice he had given when he went to Nanaimo drew to a close, the Missionary made an inventory of all his possessions to ascertain how far the proceeds would carry him and his family on his homeward journey, but estimate as he would the proceeds were entirely insufficient. The Bishop was appealed to for assistance, but declined. At this critical moment, a letter was received from San Francisco saying, "The pulpit of St. James' Church is vacant; at a meeting of the vestry held last evening, you were unanimously elected to fill it. Will you come? Wire reply." Mr. Garrett replied, "I will come." In a few hours a telegram was received, "Call at the National Bank and draw five hundred dollars to pay your expenses."

Books and clothing were unpacked, and the family started for Victoria, where they obtained passage on another steamer for San Francisco. They were met at the wharf by a committee of the vestry, some of whom had been members of Christ Church Cathedral in Victoria while the Missionary was night lecturer there.

St. James Church on Post Street, San Francisco, was a pretty wooden Gothic building capable of seating about seven hundred people. The congregation had dwindled down under the previous regime, but still contained many influential, wealthy and well-educated men. It had a large Sunday School and promised a sphere of great usefulness. The chancel was beautifully furnished with handsomely embroidered altar cloths and suitable ornaments. There was a large pipe organ, played by the same organist who had officiated in Christ Church Cathedral, Victoria. There was a large mixed choir and the service was fully choral. The bass soloist had also been in Victoria. Everything seemed rosy, but before the year 1870 had been completed, information came for the first time to the Rector that the church was heavily involved in debt and the mortgages were about to be foreclosed.

Soon the property was sold and the Rector found himself in the street with an altar cloth and a kneeling cushion. He was stunned by this catastrophe, and for a while nothing was done. Finally the King Solomon's Hall in the Masonic Temple was rented by the Vestry for services, but the Sunday School was lost altogether and many of the congregation also departed, as no suitable site for a new church could be obtained for a moderate price within a reasonable distance of the homes of those who attended.

One Sunday evening the Right Rev. Robert Harper Clarkson, D.D., Bishop of Nebraska, sat in the back pew and listened to Mr.

Garrett's sermon, and on learning that the latter had determined to go eastward, invited him to visit Omaha on the way. This he consented to do as soon as the weather was suitable.

In March, 1872, a letter was received from Omaha, inviting Mr. Garrett to come and accept the charge of Trinity Cathedral. This offer was accepted and he was authorized to call at the bank and draw sufficient money to defray the expenses of himself and his family. His good friends at San Francisco at first objected vigorously, but, upon reflection, agreed that it was the proper course to pursue. They presented him with a purse of a thousand dollars to show their gratitude for his services.

The new Dean's first service in Omaha was held on Easter Day, 1872, and the "Omaha Herald" commented on his sermon the next day in the most eulogistic terms. He laid the parish work out as systematically as possible and devoted eight hours to study and eight hours to parish work. This work among the people began to tell and his sermons attracted overflowing congregations. The temporary building, which had replaced the church destroyed by fire before his coming, soon became too small to hold the people and was enlarged in every possible way. The Bishop facetiously remarked, "We have rather a poor church building, but we have splendid plans." An efficient parish visitor brought daily reports of all strangers and poor and needy folks requiring pastoral care. An energetic charity chapter, presided over by the wife of the senior warden, General Perry, was organized, a diligent corps of Sunday School teachers carried on work among the young, and the hands of the Dean were thus effectually sustained, his time conserved and his work largely blessed.

News of his success reached other parts of the country and an earnest effort was made to induce him to accept a beautiful church in Indianapolis, but he refused.

While he was confined to his bed with an attack of malaria in 1874, he received an invitation to be one of three Missionary speakers at the General Convention which was to take place in New York the following October. The other speakers were the celebrated Dr. Augustus Selwyn, Lord Bishop of Richfield and formerly Bishop of New Zealand, and the Right Reverend William Hoberg Hare, D.D., Bishop of Niobrara. His physician, Dr. Peabody, at first forbade him to accept the invitation but later relented and allowed him to proceed to the Atlantic coast.

The address given in the Academy of Music was a masterpiece and

was frequently applauded by the members of the General Convention who later elected him Bishop of Northern Texas.

On November 14, 1874, he tendered his resignation to the Wardens and Vestry of Trinity Cathedral, Omaha, Nebraska, and on December 20th of the same year, he was consecrated. This ceremony took place in his own cathedral at Omaha, the bishops officiating being the Right Rev. Robert H. Clarkson, D.D., Bishop of Nebraska, the Right Rev. F. Spalding, D.D., Bishop of Colorado, the Right Rev. W. H. Hare, D.D., Bishop of Niobrara and the Right Reverend Daniel S. Tuttle, D.D., Bishop of Utah.

Bishop Tuttle preached the sermon at the service of Consecration. The Episcopal robes were a gift from the Cathedral and his beloved Bishop Clarkson presented the new Bishop with his ring. His first Episcopal act after his consecration was to confirm a class that he had prepared himself.

Bishop Garrett and his family arrived in Dallas at about five o'clock in the evening on December 31st. They were met by a typical Texas "norther" and a drizzling rain. There was not enough room for them all in the omnibus which met them and Johnnie, the oldest boy had to stand on the step outside, where he got wet and chilled through from the effects of which he died in the following September. At the hotel, only one room could be secured for the accommodation of the family of five. Neither the door nor the windows of their room could be closed, so they suffered the full effects of the chilling "norther." The family had scarcely found their way to their room and removed their wet clothing when a pistol shot rang out in the room below them. Mrs. Garrett was greatly alarmed, but the Bishop assured her that was only the way the Texas people had of bidding them welcome to their new home. However, when he could leave her, he went down and found that a man had been killed in a quarrel in the saloon. His first official duty in Texas was to bury the poor fellow. The family occupied this room in the hotel for three weeks, when the Bishop was fortunate enough to be able to rent a small cottage for fifty dollars a month.

## CHAPTER V

### THE JURISDICTION

When Bishop Garrett arrived to take up his new post, animals wandered through the streets of Dallas. Wagon trains of buffalo hides arrived from Fort Griffin, and doe-skin suits could be bought for \$12.00.

The population of the city was about 3,000, and the Cathedral claimed 127 communicants, which was a staggering total considering the conditions. There was much to be done, and it was to be done well by the new Bishop and the new Dean he had chosen, Silas Davenport.

Even before the first Convocation, he visited the chief points of his jurisdiction. A public meeting was held in Dallas on Monday, January 11th, 1875, at which the following resolution was adopted.

Resolved: that the Bishop be requested to prepare a prospectus of his views and plans and to furnish the same to a Committee of seven to be appointed by this meeting for presentation to the leading Citizens and real estate owners of Dallas with a view of ascertaining what can be done towards the accomplishment of his purposes.

The committee appointed included: Charles F. Tucker, Thomas Fields, Jefferson Peak, W. H. Gaston, S. J. Adams, and John Kerr.

Among the needs cited by the Bishop were:

1. A Cathedral Church.
2. A boy's school and girl's school.
3. A College of high grade.
4. A Bishop's residence.
5. A Clergy House where the Cathedral staff would live.

For the accomplishment of these objectives, large grants of money and land would be needed. He suggested to the Committee that for the building of a Church and Rectory, a site of at least two hundred feet square in a suitable location would be needed. A School or College would require a site of five or ten acres within easy reach for the students. He further suggested that one thousand acres should be secured within Dallas County for the purpose of revenue and endow-



ment and that a site of at least four acres should be required for the Bishop's residence.

The committee was given to understand that "The Bishop is of the opinion that if the Churchmen and Citizens of Dallas will do their part in giving that which they have in great abundance for religious purposes—the General Church will appreciate their efforts, and will supply what may be needed for the full accomplishment of her benevolent work in this new and growing Missionary District."

The Bishop's demands might seem rather exorbitant now, but some light is thrown on the conditions of that time by a little anecdote that is related by Bishop Moore. One day a man met him in modern down-town Dallas and stated that there was a time when he could have bought the land now occupied by lofty sky-scrapers for twenty-five cents an acre. When the Bishop asked him why he did not buy, he stated quite simply, "I didn't have a quarter."

Northern Texas in 1875 had an area of 100,000 square miles. There were five clergymen, one of whom supported himself by teaching and another by selling merchandise. One of them was still in Deacon's Orders. There were four parishes and ten missions, 365 communicants, and 276 pupils in the Sunday Schools. The total annual contributions amounted to \$4,629.74, of which the missions paid a little over \$70.00. There were only three church buildings in the District.

The year in which Bishop Garrett held his first Convocation was a notable one in Texas history, for it was early in 1875 that the last of the great Indian raids took place within the boundaries of his jurisdiction.

On June 2nd, Quanah Parker, the leader of the Quahada band, surrendered at Fort Sill after a bitter battle with some buffalo hunters in the Texas Panhandle not far from the Oklahoma border. The Quahada band consisted of a tribe of Comanches who refused to be cooped up in the Reservation and would not bind itself to any peace treaty with the whites. It raided wagon trails, ranches, and frontier settlements and attracted to itself all the dissatisfied and raiding elements of both the Kiowas and Comanches.

Quanah was the son of Cynthia Ann Parker, a white woman who was captured by the Comanches when only nine years old. She grew to womanhood in their midst and learned to love and appreciate them. The spot where she was captured is just north of Vernon, Texas, and has been marked as a spot of historic interest. She married a war-chief named Peta Nocona and bore him two sons. When Peta was murdered in Texas in 1860, Captain Sul Ross of the Texas Rangers seized her

and thought he was doing her a favor by allowing her to return to her white relations. But she was very unhappy and longed for her sons. When she was restored to her people, Quanah was about eleven years old. He became a chief and openly opposed the white man and his government. He publicly avowed his vengeance and was a raider and pillager until his surrender in 1875.

Shortly afterwards he visited his mother's people in Texas and became a great advocate of peace and modern ways. His later life was a splendid example to his fellow plainsmen. He was truly a remarkable man. Whatever his convictions, he, like St. Paul, followed them with all his might. When Theodore Roosevelt met him on the famous Wolf-Hunt of 1905, he pronounced him to be a most interesting and formidable character. He died at his home near Cache, Oklahoma on February 23, 1911. He made frequent trips to Wichita Falls where he was well known and highly respected as a devoutly religious man.

Among the interesting stories that are still recalled about this noble leader is one that tells how he almost succumbed to the white man's civilized contraptions.

The Big Pasture which occupied Northern Texas and Southern Oklahoma was leased to three well known North Texas cattlemen whose names are still household words in the Diocese of Dallas: Burk Burnett, T. Waggoner, and Cal Suggs. These ranchmen sent the money from Wichita Falls to Fort Sill twice a year. The payment had to be made in gold or silver, and each Indian had to receive a separate bag of money.

On one occasion a trip was made to Fort Worth by Quanah Parker and Yellow Bear to interview these ranchmen about a settlement of the lease. They stayed at the Hotel Worth, which was then lighted by gas. The Indians being unaccustomed to such luxuries, blew out the lights before going to bed. In the middle of the night, Quanah awoke with a heavy sensation about his lungs. He crept to the slightly raised window where he managed to get enough air to keep him alive until he was found the following morning. Yellow Bear was asphyxiated.

The first Convocation of the Missionary District of Northern Texas was held in St. Matthew's Cathedral, Dallas, on May the 6th, 7th, and 8th. In his Primary Charge, Bishop Garrett outlined his ideas of the Cathedral system in the following terms.

I. The Bishop is the personal centre of unity of all his jurisdiction; and his Cathedral is the symbol of that unity, as also the instrument for the diffusion of its influence throughout the District.

II. It will contain in its inner circle immediately around the Bishop, Presbyters of wisdom and proved ability to counsel and advise him in all matters of importance, and to keep up the daily service of the Sanctuary.

III. In a wider circle will be found yet other clergy with a direct though not so constant a connection with the Cathedral, having a special care of Missionary operations in their respective neighborhoods.

IV. Beyond these again will be ranged the remaining clergy of the See, holding through the council, when the District shall have become a Diocese, a constant interest in the Cathedral and in its various institutions of charity and education.

V. And without all, and embracing all, like the angels round about the throne, will be gathered the body of the faithful Laity of the entire Diocese, combined as one great parish at their Mother Church.

The Bishop said, "It is plain that this system contains elements of immense strength. If well and wisely carried out, it cannot fail to preserve the *prerogative* of the Bishop, the *loyalty* of the priesthood, the *rights* of the Laity, and the *Unity* of the whole."

In choosing St. Matthew's, Dallas, as his cathedral, with the Rev. Silas D. Davenport as its first Dean, the Bishop said, "I have adopted Dallas as the See city of my jurisdiction, St. Matthew's Church therein as my Cathedral, and in the name of our God here have I set up my banner, and grounded my staff, that the enemy may not prevail."

The Rev. E. W. Gilliam, Rector of St. Stephens, Sherman and the Rev. Francis R. Starr, Rector of the Church of the Holy Cross, Paris, were appointed as Honorary Canons of the Cathedral, and the first Standing Committee was appointed and consisted of The Very Rev. S. D. Davenport, The Rev. E. W. Gilliam, each of whom were also Examining Chaplains, and Mr. Richard Morgan, who held the office of Secretary from 1875 until his death in 1907, together with Mr. Clarence P. Field who became Historiographer for the new fledged District.

At this Convocation the Bishop founded the Laymen's Church Building Association of the Missionary District of Northern Texas, which was modelled after a similar organization in the Diocese of Nebraska. Membership cost \$2.00 per year, while a life membership could be bought for the lump sum of \$25.00. Loans were made for three years without interest, but after that time, interest was charged at 10%.

The Bishop advocated a unified plan for Titles to Church property and all deeds were to be transferred to the Bishop without exception.

He said, "I cannot urge too earnestly upon you the importance of securing as speedily as possible spacious sites in every town. Now while land is cheap it might also be the earnest aim of Churchmen everywhere to secure glebes of fifty or one hundred acres in their respective localities for the use of the Church forever. Nothing is more short-sighted than our policy in this regard. We dream away our opportunities, and when they are finally lost, wring our hands in misery because we let them slip."

Standards were set up for the Canonical examinations for Deacons and Priests. These were to last for three days and seem to have been unusually difficult. Even the Deacons were to be examined both in Hebrew and Greek. The Bishop insisted from the outset that no funds for the Church should be raised by means of raffles, fairs nor dances.

It might be supposed that a Bishop with such an elaborate hierarchical system in mind would sit at home in Dallas, but Bishop Garrett traveled incessantly in all kinds of weather to the remotest parts of his "jurisdiction" as he preferred to call it. His journal contains many enlightening and pungent remarks about the places he visited.

He seems to have been particularly interested in a little town called Eagle Cove. Long before the railroad reached Abilene, a party of settlers arrived there from Tennessee, who were zealous Church people. Services were held by the Bishop, a church built, and a congregation ministered to. Presently along came the railroad and the whole town removed to Abilene, Baird, Decatur and other points, and not a single person was left. The building soon decayed, the work ended, to be carried on with greater vigor in the many new towns on the Texas and Pacific Railroad. Speaking about his visit to Paris, where the Rev. Francis R. Starr was in charge, he says, "The Rector keeps open house whether he will or no. The Church may well be proud of her ministering Servants when she possesses men of gentle blood, superior education, and fine talents who are willing to live in such misreable shells for the sake of the noble cause to which they have devoted their lives."

The new town of Terrell had about 800 inhabitants when the Bishop first visited it. It had no place of worship, two hotels and a schoolhouse owned by a stock company. The Rev. John Portmess went there in 1874 and taught school paying the owning company one tenth of the fees as rent for the building. The school paid about \$100.00 per month. The same building was used by all the "denominations" in rotation, the Episcopalians having the fourth Sunday. The owners objected to its use for divine services during the week. All the con-



firmation candidates at Terrell were prevented from attending by measles.

Some of the places visited by the Bishop are now extinct, and others have become mere ghost towns.

Among the first places on his itinerary were Lawrence, which is about four miles west of Terrell, and Elmo, a few miles east of the same city.

At Cleburne, which he describes as being situated on Buffalo Creek, a stream fed from never-failing springs, he preached "a sermon on the Resurrection which occupied an hour and twenty-five minutes in delivery. It was listened to throughout with the most rapt attention."

The Baptists of Corsicana lent an old store for the Bishop's visit, but it was impossible to clean it, and an empty dry goods box served for prayer desk, lectern, and pulpit. Says he, "The singing was sweet but plaintive as became the season and the place. We felt it a little hard even in Lent to sing the songs of Zion in that *strange place*."

It seems as if the dry goods box must also have served as a font, for it is mentioned in the Journal that the infant son of Mr. W. S. Simkins was baptized at that service (William Stewart Simkins, Born Dec. 26, 1874.)

The Bishop says, "When walking about Corsicana, I noticed an object at some distance on the prairie which I could not well understand. I walked over to it to investigate. It was a gallows which had been erected for the execution of a negro who had been convicted of murder, and had been executed accordingly. After contemplating this engine of death for a brief space, and reflecting a little upon the civilization which left it standing there for future use, I moved away sorrowful and solemn in mind and heart. At a short distance I observed a negro skinning a cow which had died to avoid the trouble of seeking for food when there was not any to be found. I asked the man what the gallows had been used for. He gave me the information above written. I then asked him what was done with the body; and his reply was, 'His sister sold him to the doctors for \$8.00.' I was shocked. Oh shade of Antigone, what think you of this sisterly affection?"

On March 17, 1875, the Bishop organized a mission at Fort Worth which was in charge of the Rev. Edwin Wickens. Bishop Gregg had visited this settlement in 1860, but it was not until 1872 that a regular minister held services in the courthouse. This was the Rev. Thompson L. Smith, a Virginian, who was succeeded the same year by the Rev. Nelson Ayers. Mr. Wickens' salary was \$300.00 a year, and his flock numbered ten. The church, a tiny frame building at Bluff and Pecan

Streets, also served as the clergyman's home. Fort Worth at that time contained about 2000 people. The Bishop's Journal states, "The telegraph wire points out the course of the future railroad which, more than any other thing is now impatiently desired by Fort Worth."

Boston and Clarksville were both visited on the first itinerary but while the Bishop says "Boston is falling into decay and is without exception the most dilapidated and melancholy looking place I ever was in." He said that at Clarksville he, "was kindly housed and hospitably entertained by Judge Wooten and his lady."

At the Convocation of 1876, it was reported that the church lot on which St. Matthew's Cathedral had stood was sold for \$7,500.00, and the building moved to another lot that had been purchased in February, 1876 for the sum of \$1,500.00. One account of this transaction says that "because of the size of the congregation and the unsavory neighborhood it was necessary to move." (It would be irreverent to think that the difference between the price of the two lots could have had anything to do with the removal.) The account goes on, "On March 14, 1876, the lot was sold and a piece of property 96 x 200 ft. on the corner of Commerce and Kendall, was purchased for \$1,500.00." During an attempt to move the old frame building (it was actually six years old), their first Cathedral, to the new site, it collapsed in the middle of the street and was carried in pieces and reassembled, but it bore no resemblance to its original self. Ground was broken for the new church on April 17, 1876, and on May 4th, the congregation joined Bishop Garrett in laying the corner stone in a solemn service. In that year, the beloved Dean was married to Miss Mattie Scruggs.

In the same year, a lot had been secured at Fort Worth, 100 ft. square, which cost \$250.00 and a little more than an acre at Weatherford with about \$100.

In his charge the Bishop said, "From Texarkana and Henrietta, and round about to Comanche and Hillsborough, by rail, and wagon, and buggy, visiting the most thickly populated places three or four times, I have never missed an appointment through illness or accident. On the Atlantic coast too, from Baltimore to Rochester, I made known our necessities in sermons, speeches, addresses and private intercourse. I think every Clergyman in this District, and every Parish and Organized Mission within our bounds have already received some benefit from this advocacy. Everywhere the Church in the East listened with interest and responded with sympathy, and often with generous liberality. To this we owe in large measure the courage which has

undertaken to build a Cathedral church for Northern Texas, in the rising city of Dallas."

Speaking of the scarcity of clergy, he said, "I most earnestly wish . . . that it were possible to supply more men, and so reduce the area over which every man must now spread his energies and time . . . The earnest, active, pure, sympathetic minister of Christ will always win his way; nor is there a village in Texas where he will not be welcomed. But *these qualities he must have*. In no country will his garb carry him a shorter way. Every man is taken for what he is worth by the rough standard of downright earnestness and unvarnished truth. Good honest work is understood and appreciated; while claims of a professional or merely official kind are ignored if not despised."

"The Rev. F. S. Adams at St. Luke's, Denison, had the honor of building and having entirely paid for the first new church for consecration since the formation of the District of Northern Texas. A neat parsonage has also been erected. — Plans for All Saints, Weatherford and St. Andrew's, Fort Worth have been drawn. Both were missions organized by Edwin Wickens. — The wretched old log house (at Paris) in which the Rev. F. S. Starr has so long resided ought to be pulled down for the credit of the city, if not of the Church. I have not been able, as yet, to do more than send one hundred dollars to stop a few holes. The church at Paris can hardly hope to prosper while it provides no better shelter for its pastor. The railroad having now reached the city business will be stimulated, and we will confidently expect some solid work in the coming year."

"For Texarkana, plans of a neat, eight hundred dollar church have been prepared, and something collected towards its erection . . . We hope to begin it immediately, upon the site presented by the Texas and Pacific railroad.

At Ennis, an eligible site has been presented by the Houston and Texas Central railroad . . ."

The Bishop expressed the hope that every parish and mission would contribute something to the Cathedral . . . "nothing expensive is expected, and . . . every man's gift is accepted according to that he hath, and not according to that he hath not. Hardly any place is so poor that it cannot put a keystone in an arch, or a capital upon a pillar, or an upper light between the lancets of a window, or a pane in a transept 'rose.' . . . "Round this church we hope to group, as time and opportunity shall serve, schools for the young, hospitals for the sick, and asylums for the aged."

However, the Bishop's educational scheme was postponed owing

to the proposal of the Baptists to build a "Dallas Baptist College." He told the members of Convocation "The intention has not been abandoned, only suspended."

Adams, of Denison; Starr, of Paris; and Vaultx, of Corsican were appointed as Honorary Canons of the Cathedral and the clergy were directed to prepare and send parish histories to Mr. W. A. Obenchain, the Historiographer.

Owing to free passes on the Houston and Texas Central Railroad and the Texas and Pacific and "the generous kindness of the ladies of Long Island who presented a pair of Texan ponies for the use of the Bishop and the consideration of the Domestic Committee", the collections taken on the various visitations were completely given to the support of the missionary work in the Diocese.

A Diocesan-wide Centennial Thankoffering and Obesrvance was arranged for at the Convocation which was to take place on the first Sunday in July in commemoration of one hundred years of national independence. Baptisms reported numbered 48, and there were 65 confirmations during the first year of the new District's existence.

This year (1876) Charles Goodnight established the first cattle ranch in the Texas Panhandle, near the town that now bears his name. Between 1876 and 1895, six million cattle and horses passed over Doan's Crossing, twenty miles north of Vernon in Wilbarger County.

Out of eight clergymen who attended the 1876 Convocation only one was present at the following one. The Rev. H. O. Crane of Sherman died almost immediately after receiving the call to that charge. Dean Davenport died on the first of January 1877 and was buried in the church burial plot in the Masonic Cemetery beside the late Rev. George Rottenstein. Bishop Garrett said of him, "On my return from the East, five days before his death, I found his eyes closed with erysipelas . . . When I warned him that in all probability he would die, his reply was: "I have no debts; my affairs are settled. I have no ill will against anybody; nor do I think that any one has against me. I regret only that I have not been able to do more effective work, through lack of early advantages. I am ready to live, if the Lord so wills; I am ready to die, if the Lord so commands." . . . I cannot pass . . . without placing on record my high appreciation of the fidelity and high character of the deceased. He was always the gentleman, the Christian, and the clergyman. He never forgot the breeding of the first, the meekness of the second, or the dignity of the third. In every society and under all circumstances, these distinctive characteristics were invariably apparent. His standard in these respects was fixed, and he never fell below it.



May God in His infinite mercy, send me many workers possessed of similar high qualities."

In reporting on the state of the District, it was mentioned that General Davidson was doing effective work as a lay reader at Fort Richardson (Jacksboro). St. Matthew's Cathedral, Dallas, was almost completed and would be ready for occupancy in June. St. James' Church, Texarkana was opened for divine service on Sunday, May 6, 1877. Of it, the Bishop said, "It is substantially built of wood from plans furnished by Mr. John M. Archer, Architect, of Dallas. It is the neatest and most complete in its appointments and churchly character of any in my jurisdiction . . . Better still than all besides, it is *paid for*, and almost entirely by funds raised by the people themselves. The Texas and Pacific Railroad Company have presented the site which is beautiful in itself and well situated.

All Saints', Weatherford grows apace. The severe taste, generous liberality and persistent zeal of Captain Henry Warren and his co-workers will tolerate nothing but the best material and workmanship . . . The site on which this building is being erected is probably the finest, at present, possessed by us throughout the jurisdiction. Weatherford is making rapid advances, and will, when the two lines of rail soon destined to cross there reach it, rise to an importance which only a few at present have any just appreciation of."

St. John's, Corsicana, which was served by the Rev. Edwin Wickens, prior to his removal to the Diocese of Texas, paid off all its debt during his stay. There were vacancies at Paris, Clarksville, Texarkana, Corsicana, Cleburne, Fort Worth and Weatherford. The salaries available at these places varied from \$250.00 at Clarksville to \$600.00 at Paris.

At the 1877 Convocation, the Rev. Thomas B. Lawson was appointed as an Honorary Canon.

The Canadian Sunday School lesson leaflets, published at St. Catharines, Ontario were recommended for use in the District.

After explaining the Cathedral System again, the Bishop laid down the rules for the organization of Parishes and Missions. In the case of a Parish there could be no less than twelve male communicants, at least 21 years of age of whom three shall be communicants. A pledge of at least \$400.00 per annum, as salary, must be made.

A Mission could be organized by any number of persons, not less than twelve, of whom three at least shall be males. A pledge of not less than the traveling expenses of the Missionary. He declared that \$800.00 should be the minimum salary for a Parish and he ruled that

the Honorary Canons should accompany the Bishop in his visits in their jurisdictions and also make a tour alone once a year.

The name of the Church came under vigorous discussion as it still does. Bishop Garrett stated that, "An effort will be made in the General Convention to have this matter considered with a view to its correction. A resolution to the following effect is likely to be introduced: Resolved: That the Protestant Episcopal Church in the United States of America do herewith take steps to re-assume in the eyes of the world, Her Primitive and Apostolic Title of Catholic, and that she adopt the name, by which she is hereafter to be known, of 'The American Branch of the Church Catholic.'

"Should this resolution be presented, I do not expect that it will be carried. The time is not yet come for so great an achievement; but it is surely coming. When the Church rises to her grand dignity as the National Church of this Continent, shaping modern thought in primitive moulds, and developing ancient principles in the glowing splendour of recent advances in the arts and sciences, then will the solution of the twin problems — 'the future of Romanism and Sectism in the United States' — lie near at hand. God speed the hour!"

A resolution was offered which read, Be it resolved that, When the Protestant Episcopal Church does change her Ecclesiastical Designation, that she boldly adopt the name to which by usage she is justly entitled: 'The Church of America.' . . . But we are uncompromisingly opposed to the word 'Branch' as applied to the Church; and we think the name used in the 'resolution', referred to by the Bishop, no better than the one we now have."

The Layman's Church Building Fund reported that it had collected "four dollars as the fruit of two year's existence."

The Rev. Stephen Greene became Dean of St. Matthew's Cathedral on May 28, 1877, in succession to Dean Silas Deane Davenport who had served the parish for eight years and five months. The special page dedicated to the latter, in the Diocesan Journal, shows that he was born in 1829, ordained Deacon, December 21, 1856, ordained Priest, November 27, 1859, and died January 1, 1877:

Dean Green arrived on June 3, 1877, in time for the occupation of the still incomplete new Cathedral. This was Gothic in style. The Chancel window of leaded glass was a gift of the Sunday School children, who with the aid of others saved their offerings and gave it as a memorial to Dean Davenport. The "Dallas Morning News" referred to the new edifice as the finest church in Dallas. Though it served for thirteen years, it was never completed. It cost \$15,500 to

build, of which \$6,000 was raised in other parts by the Bishop, and soon after it was built the congregation grew so large that it was deemed inadvisable to add the tower.

A quaint account says "The imminence of another move was also apparent in the proximity of the Santa Fe Railroad station on Jackson Street. A train arrived each Sunday noon about the time the Rector was getting warmed up on his sermon. Immediately the raucous cries of hotel runners, conductors, and the crowd, accompanied by the hissing and clanging of the engine, were borne into the church in clouds of steam and smoke."

The property was not sold, however, until 1889, when it brought the tidy sum of \$60,000.00

In 1878, St. Andrew's, Fort Worth, with 64 communicants, became a parish, and missions were established at Ennis, McKinney, Terrell, Honey Grove and Bonham. The missions at Fort Richardson (Jacksboro) reported five confirmations and three marriages, and at Fort Griffin, five confirmations. Bishop Garrett, while traveling far afield "in search of men and money" to help his church "in the new land" met John Henry Smith, senior warden of a small parish in South Norwalk, Conn., on a New Haven and Hartford Railroad train in 1877. After hearing the Bishop's stories of Texas, Smith said, "I have \$500.00 which belonged to my son. I will give it to you for a church building in Fort Worth. I would like to have the church named St. Andrew's." The Bishop said later: "Of course, I promised to conform to his wishes."

Some idea may be gained of the difficulties that surrounded the Bishop in the baby Missionary District by reading his address to the Convocation of 1878, when the Treasurer announced, "The Bishop was promised \$500.00 per annum by the District. During the past three years, he has received in all about \$200.00, leaving the District now in arrears for \$1,300.00."

The Bishop was quite perturbed about the restlessness of the clergy, but if he himself only received \$200.00 in three years, it is easy to guess that the mission clergy had to live on considerably less. He stated, "Last year but one man (clergy) was present in Convocation who had been present the previous year; and now again it happens that only one is present who was here a year ago." He claimed that those who had stayed so short a time were inept for the type of work required, but it is easy to see that the clergy and their families could not live on air. It was announced that the Rev. J. F. Hamilton had visited Dallas in connection with the projected school program and had been favorably impressed. He was described as an experienced teacher who had

acted as Superintendent of Public Instruction in his state and was at that time engaged as a professor of mathematics in a college of importance.

St. Andrew's, Fort Worth, had had its corner stone laid on the 31st of December, 1877, and the Bishop commented, "The gifted Rector, the Rev. T. J. Mackay, worked with such zeal and energy that he was able to present the finest church in the Jurisdiction (with only one exception) for consecration on the fifteenth of April."

"This was a most noble work, right nobly done. He has reared a monument more enduring than brass, which shall speak to other ages when our lips are sealed in death." A lot for a church had been presented at Ennis by the Houston and Texas Central railroad, and the mission at Graham was commended for its music which was rendered under the direction of Mr. H. H. Peters, who lived about fifteen miles in the country, and therefore was unable to serve as a Lay Reader. Says Bishop Garrett, "Comanche grows apace. Having obtained the promise from a lady in Washington of one thousand dollars towards a church building to be erected there, the energy of the people was aroused, and a subscription of twelve hundred and fifty dollars was signed by responsible parties. I have had very neat plans prepared upon which bids are now being received. Mrs. Walcott, of Comanche, has presented a very attractive site whereupon we hope to see the building rise during the summer.

"Brownwood should have a church without delay, but I have not been able to rouse the people to any action in the matter.

"Dallas ought to have without loss of time, at least two missions in addition to the work now in hand. I have purchased a desirable half acre lot on McKinney Avenue where I hope to build a cheap mission chapel immediately . . . I am looking out for a suitable site in another part of the city and hope to secure it before long. Had I means in proportion to the necessities of the work, many things could be accomplished with ease which now seem to call for great labor and intense anxiety."

After condemning church sociables, raffles, games of chance, and dances, the Bishop expressed his disgust at the use of Sankey and Bliss "songs." He said, "The Church is rich beyond all Christian bodies in glorious music. When once learned in childhood, her chants and tunes haunt the memory to the grave. Let every Rector see to it that his Sunday School is supplied with Churchly music and hymns sanctioned by the Church's *authority* or use." . . . Further admonishing his flock, he said:



"Brethren of the Clergy, your work in this new land is peculiar. You will often be called upon to create the idea of the Church in localities assigned to your care. You will have, in our heterogeneous population, especial calls for rare wisdom and tact. Nothing can be effected by a positive assertion of prerogative. The people, except in few cases, are not trained in the Church's holy ways, and have not learned to respect the *sacred* character of her Ministers. They appreciate merit whether it be intellectual, moral, or spiritual. Zeal, coupled with discretion, will nowhere receive a readier homage. The power which cometh of prudence sustained by virtue will prove almost irresistible. Official dignity, if unsupported by personal worth and sound judgment, will be held light as air. The Church is on her trial. As ye bear yourselves in all soberness, righteousness and truth, so will the verdict be."

"Brethren of the Laity, your position and privilege are no less 'regal' in the Church than that of the priesthood . . . Upon you, too, special responsibilities are laid in this new land. The general poverty of our population requires every individual to do his full duty, if the Church is to be kept alive . . . There is not one man of wealth known to us in the whole Jurisdiction who is a member of the Church."

The first service of the Church in what was later to become the Missionary District of North Texas was conducted by Bishop Garrett at Dudley in 1878. The site is now marked by a Memorial Cross that was erected in 1932, largely by the efforts of the Rev. Dr. Willis P. Gerhart, of Abilene.

In 1879, Bishop and Mrs. Garrett were celebrating their twenty-fifth anniversary, and a letter of congratulation was sent to them which was signed by the following members of St. Matthew's Cathedral: The Very Rev. Stephen H. Greene, Rector; William States Lee, Senior Warden; W. H. Sutton, Junior Warden; C. S. Mitchell; G. N. Quillman; Sydney Smith; A. T. Watts; Zimri Hunt; G. K. Meriwether; Richard Morgan, Jr., Vestrymen.

Dr. Lee was born in Charleston, South Carolina, and had served in the Confederate Army as a surgeon. He came to Dallas in 1875.

The Chapel of the Incarnation in Dallas was built in 1879, and although it was in the immediate care of the Rev. J. F. Hamilton, it was under the parochial authority of the Dean.

The language of the Bishop is vigorous and colorful as he describes the state of the Church in the various parts of his Missionary District.

He says, "The Church of the Holy Comforter, Cleburne, under the able ministry of the Rev. T. J. Hutchinson, is doing a quiet steady work. The property has been fenced in a substantial manner, which

adds greatly to its appearance. The hogs which roam at large must now seek other shelter than that afforded by the beautiful trees around the Sanctuary; and the 'service of song' is no longer disturbed by the sonorous breathings of the sleepy swine."

Of Corsicana, where a new rectory had been built, he said, "No place has suffered more from revivalists, dreamers and modern prophets. A letter from a prominent lawyer of that place, who is not a Churchman, is by me as I write, from which I copy . . . 'This little city has been visited by all kinds of so-called religious instructionists. By uttering the most absurd dogmas and practicing the most ridiculous ceremonies they have provoked anti-religious discussions from the great class of indifferent thinkers, who, as a general thing, are too indolent to care about or investigate religion at all.'"

The Church (at Paris) "having fallen into a gentle slumber has continued dreaming for many months of the good time coming, which has not yet arrived. There are some as true and loyal souls in Paris as can be found anywhere. — They have not felt equal to the burden of supporting a Rector. — Though but an infant in years, St. James, Texarkana, has left the old and long established Parish at Paris a long way behind."

Denison was already a railroad center of considerable importance, and in 1879 the Church finances were in better condition than ever before. In that year its Rectory was moved round to the east side of the Church, while its Rector moved for a short time to Colorado, but soon returned.

The Church and Rectory at Sherman were "marvellously improved under Mr. Purucker — paid for without a raffle or a fair."

St. Andrew's, Fort Worth, at this period was growing rapidly under the guidance of the Rev. W. W. Patrick who "endeared himself to many and won the respect of all."

"Long and serious illness in his family has prostrated himself, wife and children," says the Bishop. "The wretched cabin in which he lives, consisting of two rooms, may account for his illness to some extent. Five persons huddled together, as they have been, in such narrow space, cannot possibly obtain a sufficient quantity of pure air. No one but a missionary of the truest type could be induced to remain bravely at his post under such grave disadvantages. I have spoken to the congregation on the subject of enlarging the house, styled by courtesy the 'parsonage' and I have good hope that an earnest effort will be made to accomplish this necessary work before the great heat of the summer overtakes us."

It was in 1879 that Bishop Garrett first visited Wichita Falls and conducted services. He found there a devoted Episcopalian who had already started a Sunday School with three pupils whom she taught in her bedroom. She was Miss Harriet Seeley, and her pupils were Joe and Lula (later Mrs. A. H. Carrigan) Barwise, and Tom Bab. This "faithful daughter of the Church" came to the struggling village with her father, M. W. Seeley, from Wisconsin. The latter, who was described as an old-fashioned Henry Clay type of man, came to Wichita Falls as the representative of the Scott family who owned the townsite of which he made a map dated July 6, 1876. He was a resident there until 1882. This year is generally regarded as the birth date of Wichita Falls, for it was on July 10, 1882, that the first Wichita County officials were sworn in. The coming of the Fort Worth and Denver City Railroad and the sale of town lots occurred on September 27th in the same year, and that event is usually considered the beginning of the city. However, there are other dates that are notable to the historian. As early as December, 1837, landscript which included the site of Wichita Falls was sold to John A. Scott, who has given his name to one of the principal streets. By February 1, 1858, Wichita County had been surveyed and, as we have seen, the John A. Scott townsite was laid off by July 6, 1876.

In 1880, Miss Seeley married and established the first public school in the little town. It stood at the corner of Tenth and Scott streets, where the Masonic Temple now stands. There was some protest that the site was too far from the center of town, but it was used till A. D. 1910. The schoolhouse, constructed of logs hauled from Turkey Bend on the Big Wichita, had for furnishings, twelve long rough benches running the entire length of the room, a blackboard, and a stove. Tuition was two dollars and fifty cents each month.

Although Bishop Garrett held the first religious services in Wichita Falls, and Miss Seeley started an Episcopal Sunday School even before there was a Public School, there was one man who already felt that the place was becoming overcrowded. Thomas B. Buntin, the community's first white settler began to live in a half dug-out with his wife and large family at a point near the present intersection of Ninth Street with Kemp Boulevard, as early as 1866. According to J. B. (Big Jim) Marlow, who still (1950) lives in the city, "This was home, but Buntin spent little time here. He was a horse trader chiefly, but also worked at various jobs in and near Lawton and Fort Sill while picking up likely-looking horses.

"In 1879, with a noticeable cluster of little frame houses already established near the site of the present Ohio Street Bridge, Buntin felt the uncomfortable presence of encroaching society. Civilization of the town sort was coming too close, so Buntin hitched up a couple of teams, went to Sherman, and came back with enough lumber to build a house. He went up the river, about half a mile west of the Tenth Street bridge, and built a story and a half house. Into it he moved, with his wife, four daughters, and six sons."

"Tom Buntin still was free to pursue his itinerant vocation after building the house. The boys took care of several cows, a score or more of horses, raised corn, and sugar cane. They set up and operated an old-fashioned one horse power cane mill. The Buntins had lots of sorghum and molasses in their larder. None of them ever bothered to go to school, and none could read or write."

Says Judge Marlow, "The Buntin children treed wildcats without a gun or weapon in sight. They let their big pack of dogs drive the animal into the tree; then one of the children would calmly climb up after him. Those cats would act like they were mean, but the kids would just bat 'em across the nose—or swing at them—and they would jump out of the tree rather than fight them. The dogs would kill them when they hit the ground. After seeing those Buntins do it so much, I got where I wasn't scared of them myself."

"Along with other trading at Fort Sill, Buntin always acquired some second-hand tarpaulin at sales there. These 'tarps' provided cloth for all the Buntin boys' suits, made by Mrs. Buntin. That canvas wore a long time," said Marlow.

"Buntin got roped into the county's growing civilization in 1882 when the county put him on a 'viewing committee' to map out a road from Wichita Falls to Seymour. But it didn't get really too thick for him here until after the railroad got in its work."

"That was too much. Buntin loaded up his family, rounded up his cows and horses, forded the river near his erstwhile home, and headed west. He didn't even leave by way of Wichita Falls and the bridge. He was never heard of again. He had one daughter married to a saddle-maker at Chilicothe. He was headed that way when they left."

This glimpse of life in Northern Texas in 1880 will serve to show the kind of people to whom the zealous Garrett brought the Church and the conditions in which he and they lived.

Admonishing the Clergy, he said, "To win candidates for Confirma-



tion, the Ministry . . . must be patient, prudent, pure, learned, spiritual, wise and Christlike in no ordinary degree."

"The rusty armor of other days avails but little against the keener weapons of our time. New lines of attack demand fresh methods of defense. Hence our clergy must be students if they would be qualified pastors; and our believing laity must keep abreast of the literature of the age if they would hope to maintain their own faith against the subtle influences of a surrounding skepticism. Traditional modes of interpretation can no longer be relied upon unless sustained by the clearer light of modern research. The Catholic deposit of the Faith is, of course ever, the same, knowing neither diminution, change, nor decay. But the mode of its presentation and enforcement must vary as the advance of science and philosophy change the intellectual difficulties to be surmounted."

These words seem strangely modern, and it is hard to believe they were uttered seventy years ago.

Reporting on the state of the Church in the District, the Bishop said, "A chapel in East Dallas is urgently needed, but prices of lots are too high—I have happily secured some funds towards the erection of the building, and hope to begin work on it immediately. It is to be called the Chapel of the Transfiguration, and is to be erected in memory of Caroline Colby, a warm friend of this jurisdiction, who now enjoys the sweet rest of Paradise."

"The Texas and St. Louis Narrow Gauge Railroad is expected to reach Corsicana in October (1880)."

"McKinney has improved in material wealth but not in churchly interest. Monthly services have been held there until lately. The people wrote stating their inability to pay the mere traveling expenses of the Missionary. They praised his piety, zeal, and scholarship, but requested his withdrawal on the ground of financial weakness. The cost, (about five dollars per month) may indicate the beat of their spiritual pulse. The Missionary has been withdrawn."

"The faithful priest in charge of St. Stephen's (Sherman) still lives. One of those devoted men ready to sacrifice everything, even life itself, to a principle. He has no guaranteed salary. For a long time his people did not understand him. — They have not yet risen to the full and rightful appreciation of such noble self sacrifice, but they have learned his worth, and are giving proof that his labor of love will not be in vain.

"St. Luke's, Denison, justly claims to be the second parish in the jurisdiction.

"Texarkana has the best Sunday School in the Jurisdiction. Work at Mount Pleasant is to be undertaken by the Rev. Mr. Newton of Texarkana. Services have been held at Arlington and at Plano."

In describing his recent itinerary, Bishop Garrett related that at Waxahachie, his buggy broke down and he had to proceed on foot thirteen miles by the light of the stars carrying his robe case. At this time, there was one (female) Episcopalian at Stephenville and one at Hamilton, but the Bishop was a faithful pastor and visited even the most isolated. At Coleman he held evening service in the Court House, which was a room over a saloon. Describing the service to the Convocation he said, "The clash of billiard balls and the loud vulgar talk of the persons assembled below afforded a very painful accompaniment to our work in the upper storey."

At Eagle Cove, a place which seemed very promising, a brush arbor was erected for the service. After the Second lesson at Evening Prayer, five children were baptized and after the sermon, five persons were confirmed. "A request was then made that I go to the house of an invalid who was most anxious to receive the Holy Communion, but had been too weak to come to the arbor. Tying my portable case upon my saddle, I set out. The newly confirmed followed, and with their invalid friend, made their first communion."

... "On to Albany and Breckenridge; a school exhibition with tableaux is to take place that night. It was vain to attempt any diversion of the public mind. A show will always beat a Bishop in the Wild West. I surrendered to the inevitable." ... "Next day (at Breckenridge) I baptized three infants and administered the Holy Communion at a special service. Also said Evening Prayer. These few earnest souls are most anxious to build a Church, and have, I believe, secured a small amount towards its cost.

"I proceeded to Jacksboro, Henrietta, Wichita Falls, where a faithful daughter of the Church teaches a Sunday School, Montague and Decatur. There is but little encouragement in any of these places. They always give me a cordial welcome and large congregations, but it will take a long time to establish any permanent organization in them."



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